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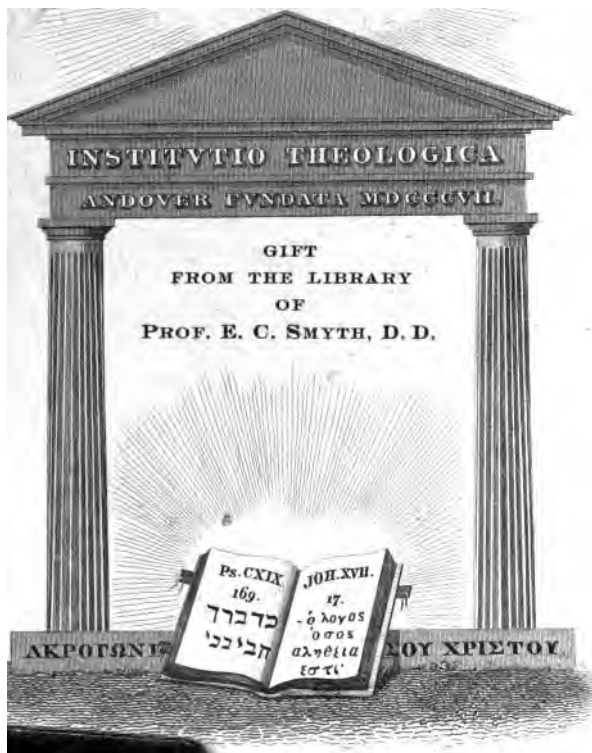
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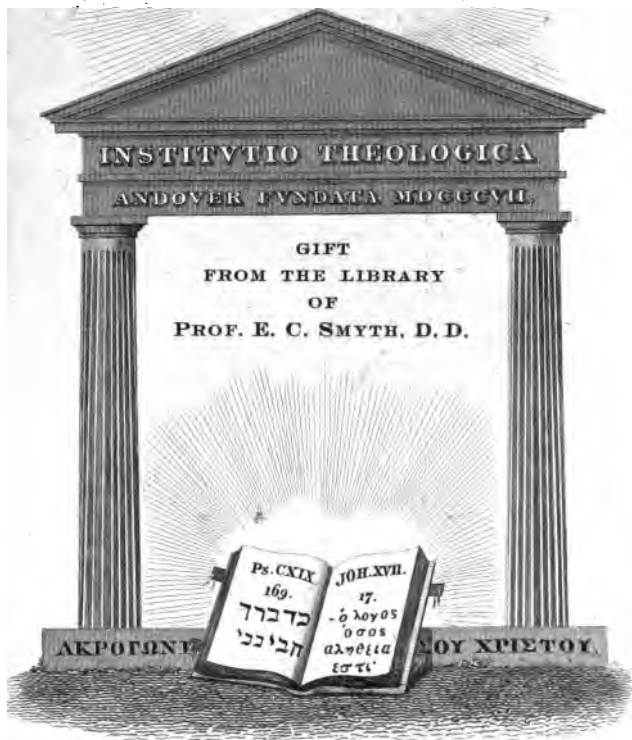
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THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR
JESUS CHRIST

TRANSLATED OUT OF THE GREEK :

BEING THE VERSION SET FORTH A.D. 1611
COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED
A.D. 1881.

PRINTED FOR THE UNIVERSITIES OF
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1881



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PREFACE.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text

which it appears to have represented ; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original will permit.’ There was, however, this subsequent provision:—‘These translations to be used, when they agree better with the text than the Bishops’ Bible: Tindale’s, Matthew’s, Coverdale’s, Whitchurch’s, Geneva.’ The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed *from the Bishops’ Bible*. On the other hand, their work shews

evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—‘When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.’ With this rule was associated the following, on which equal stress appears to have been laid:—‘The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.’ This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should ‘be charged (by scoffers) with some unequal dealing towards a great number of good English words,’ which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—‘No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.’ Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted

to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—‘The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.’ The Translators had also the liberty, in ‘any place of special obscurity,’ to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of

expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

‘1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

‘4. That in such necessary changes, the style of the language employed in the existing version be closely followed.

‘5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.’

The Principles and Rules agreed to by the Committee of Convocation on the 25th day of May 1870 were as follows:—

‘1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

‘2. To limit, as far as possible, the expression of such alterations to the language of the Authorised, and earlier English versions.

‘3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

‘4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

‘5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

‘6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

‘7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

‘8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.’

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various

portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might

properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a *still earlier date* in different languages, and also quotations by *Christian writers* of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning.

we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel *uniformly* translated 'straightway.' Let it be further supposed that *one of the passages* of St. Mark in which it is so translated is *found, word for word*, in one of the other Gospels, but that there

the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred

from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the render

of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, *it may be remembered*, was to this effect, 'The names of the

prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—*all of them particulars on which it seems desirable to add a few explanatory remarks.*

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, and *where there is no sufficient break in the sense*. The division

PREFACE.

of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical division of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetic character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavy system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles, taken from the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient. Under these circumstances we have deemed it best to change the titles which are given in the Authorised Version, printed in 1611.

We now conclude, humbly commending our labor to God, and praying that his favour and blessing may attend it.

to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

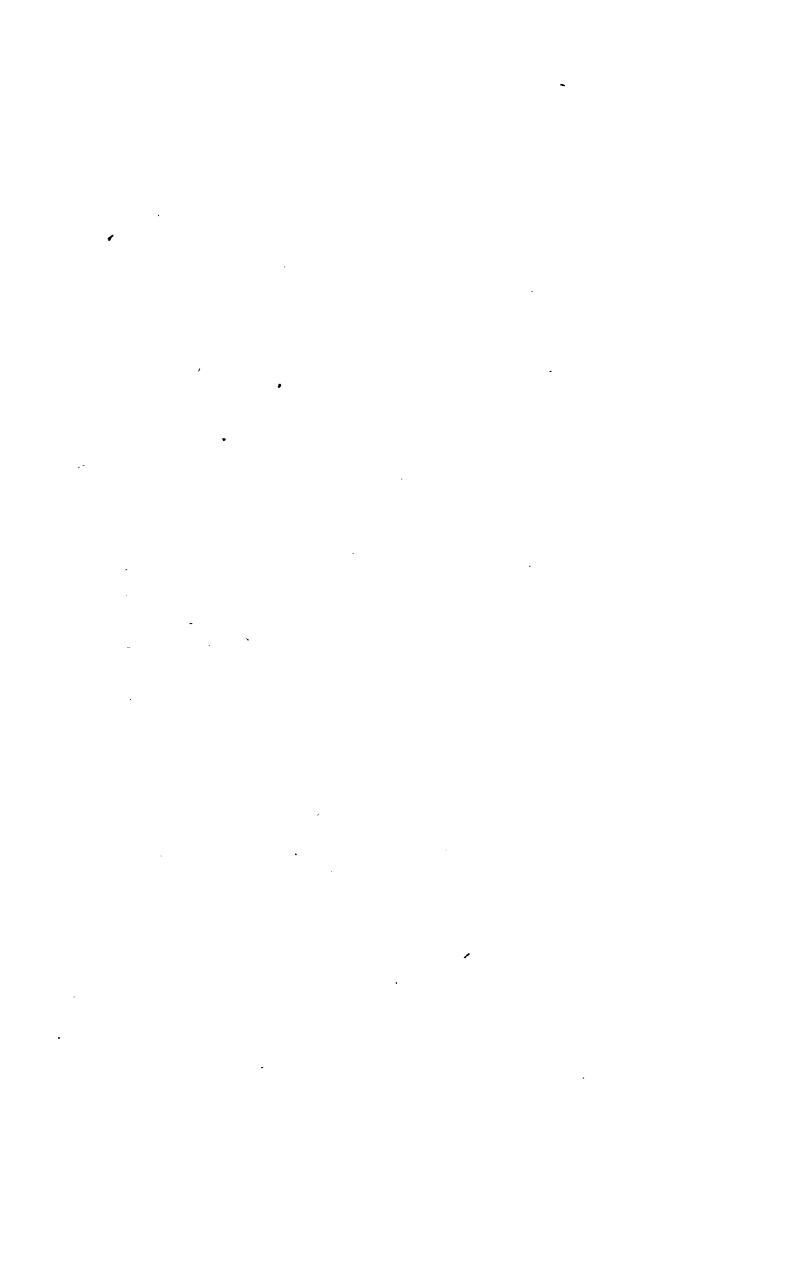
JERUSALEM CHAMBER,
WESTMINSTER ABBEY.
11th November 1880.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE NEW TESTAMENT.

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THE GOSPEL

ACCORDING TO

S. MATTHEW.

1 ¹THE book of the ²generation of Jesus Christ, the son of David, the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat ³Ram; and ³Ram begat Amminadab; and Amminadab begat Nahshon; and
5 Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth;
6 and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that had been the wife*
7 of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ⁴Asa; and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat
10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh

begat ⁵Amon; and ⁵Amon begat Josiah; and Josiah begat 11 Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon.

And after the ⁶carrying a- 12 way to Babylon, Jechoniah begat ⁷Shealtiel; and ⁷Shealtiel begat Zerubbabel; and 13 Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and 14 Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud be- 15 gat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat 16 Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from 17 Abraham unto David are fourteen generations; and from David unto the ⁶carrying away to Babylon fourteen generations; and from the ⁶carrying away to Babylon unto the Christ fourteen generations.

¹ Or, *The genealogy of Jesus Christ*
² Gr. *Aram.* ³ Gr. *Asaph.* ⁴ Gr. *Amos.*

⁵ Or, birth: as in ver. 18.
⁶ Or, removal to Babylon

⁷ Gr. *Salathiel.*

18 Now the ¹birth ²of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of
19 the ³Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away
20 privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ⁴conceived in her is of the
21 Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his
22 people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name ⁵Immanuel; which is, being interpreted,
24 God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto
25 him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

Now when Jesus was born ¹2 in Bethlehem of Judæa in the days of Herod the king, behold, ⁶wise men from the east came to Jerusalem, saying, ²Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king ³heard it, he was troubled, and all Jerusalem with him. And ⁴gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And ⁵they said unto him, In Bethlehem of Judæa: for thus it is written ⁸by the prophet, And thou Bethlehem, land ⁶of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Which shall be shepherd of my people Israel. Then Herod privily called ⁷the ⁶wise men, and learned of them carefully ⁹what time the star appeared. And he sent ⁸them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the ⁹king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over

¹ Or, generation: as in ver. 1. ² Some ancient authorities read *of the Christ*. ³ Or, Holy Spirit: and so throughout this book. ⁴ Gr. begotten. ⁵ Gr. Emmanuel. ⁶ Gr. Magi. Compare Esther i. 13; Dan. ii. 12. ⁷ Or, Where is the King of the Jews that is born? ⁸ Or, through ⁹ Or, the time of the star that appeared

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where the young child was.
 10 And when they saw the star, they rejoiced with exceeding
 11 great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
 14 And he arose and took the young child and his mother by night, and departed into
 15 Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
 16 Then Herod, when he saw that he was mocked of the
 17 wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the
 18 wise men. Then was

fulfilled that which was spoken
 19 by Jeremiah the prophet, saying,

A voice was heard in Ramah,
 Weeping and great mourning,
 Rachel weeping for her children;

And she would not be comforted, because they are not.

But when Herod was dead, 19 behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise 20 and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose 21 and took the young child and his mother, and came into the land of Israel. But when 22 he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came 23 and dwelt in a city called Nazareth: that it might be fulfilled which was spoken 24 by the prophets, that he should be called a Nazarene.

And in those days cometh 1 3 John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the 2 kingdom of heaven is at hand. For this is he that was spoken 3 of 2 by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

¹ Gr. *Magi*.

² Or, *through*

Make ye ready the way of the Lord,

Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the 8 wrath to come? Bring forth therefore fruit worthy of ¹repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into 11 the fire. I indeed baptize you ²with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not ³worthy to bear: he shall baptize you ²with the Holy Ghost and 12 with fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat

into the garner, but the chaff he will burn up with unquenchable fire.

Then cometh Jesus from 13 Galilee to the Jordan unto John, to be baptized of him. But John would have hindered 14 him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer ⁴it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And 16 Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ⁵unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, ¹⁷a voice out of the heavens, saying, ⁶This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of 1 ⁴the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty 2 days and forty nights, he afterward hungered. And the 3 tempter came and said unto him, If thou art the Son of God, command that these stones become ⁷bread. But ⁴he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then ⁵the devil taketh him into the holy city; and he set him on the ⁸pinnacle of the temple,

¹ Or, *your repentance*

² Or, *in*

³ Gr. *sufficient*.

⁴ Or, *me*

⁵ Some ancient authorities omit *unto him*.

⁶ Or, *This is my Son; my beloved in whom I am well pleased*. See ch. xii. 18.

⁷ Gr. *loaves*.

⁸ Gr. *wing*.

6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and

9 the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and

10 worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only
11 shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he
13 withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naph-
14 tali: that it might be fulfilled which was spoken ¹ by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,

² Toward the sea, beyond Jordan,
Galilee of the ³ Gentiles,

The people which sat in darkness

Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

From that time began Jesus ¹⁷ to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

And walking by the sea of ¹⁸ Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he ¹⁹ saith unto them, Come ye after me, and I will make you fishers of men. And ²⁰ they straightway left the nets, and followed him. And ²¹ going on from thence he saw other two brethren, ⁴ James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway ²² left the boat and their father, and followed him.

And ⁵ Jesus went about in ²³ all Galilee, teaching in their synagogues, and preaching the ⁶ gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went ²⁴ forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments,

¹ Or, through ² Gr. The way of the sea. ³ Gr. nations: and so elsewhere. ⁴ Or, Jacob: and so elsewhere. ⁵ Some ancient authorities read he. ⁶ Or, good tidings: and so elsewhere.

¹ possessed with devils, and epileptic, and palsied; and
 25 he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

5 1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ²Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peace-makers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the

11 kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: 13 but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of 14 the world. A city set on a hill cannot be hid. Neither 15 do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine 16 before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I came 17 to destroy the law or the prophets: I came not to destroy, but to fulfil. For 18 verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore 19 shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto 20 you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was 21 said to them of old time, Thou shalt not kill; and

¹ Or, *demoniacs*

² Some ancient authorities transpose ver. 4 and 5.

whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in danger ⁴of the ⁵hell of 23 fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught a- 24 gainst thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge ⁶deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. 27 Ye have heard that it was said, Thou shalt not commit 28 adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with 29 her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one

of thy members should perish, and not thy whole body be cast into ⁷hell. And if thy 30 right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ⁷hell. It was said also, Who- 31 soever shall put away his wife, let him give her a writing of divorcement: but I say unto 32 you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that 33 it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, 34 Swear not at all; neither by the heaven, for it is the throne of God; nor by the 35 earth, for it is the footstool of his feet; nor ⁸by Jerusalem, for it is the city of the great King. Neither shalt 36 thou swear by thy head, for thou canst not make one hair white or black. ⁹But let your 37 speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ¹⁰the evil one.

Ye have heard that it was 38 said, An eye for an eye, and a tooth for a tooth: but I say 39

¹ Many ancient authorities insert *without cause*. ² An expression of contempt. ³ Or, *Morch*, a Hebrew expression of condemnation. ⁴ Gr. *unto or into*. ⁵ Gr. *Gehenna of fire*. ⁶ Some ancient authorities omit *and deliver thee*. ⁷ Gr. *Gehenna*. ⁸ Or, *toward*. ⁹ Some ancient authorities read *But your speech shall be*. ¹⁰ Or, *evil*: as in ver. 39; vi. 13.

unto you, Resist not ¹him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other
 40 also. And if any man would go to law with thee, and take away thy coat, let him have
 41 thy cloke also. And whosoever shall ²compel thee to go one mile, go with him twain.
 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
 43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine
 44 enemy: but I say unto you, Love your enemies, and pray for them that persecute you;
 45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and
 46 the unjust. For if ye love them that love you, what reward have ye? do not even the ³publicans the same?
 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.
 6 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.
 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites

do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But ³when thou doest alms, let not thy left hand know what thy right hand doeth: that thine ⁴alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall ⁵not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, ⁶enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in ⁷praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto ⁸them: for ⁴your Father knoweth what things ye have need of, before ye ask him. After ⁹this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will ¹⁰be done, as in heaven, so on earth. Give us this day ⁹our daily bread. And forgive us ¹²our debts, as we also have forgiven our debtors. And bring ¹³

¹ Or, evil ² Gr. impress.

³ That is, collectors or renters of Roman taxes: and so elsewhere.

⁴ Some ancient authorities read *God your Father.* ⁵ Gr. *our bread for the coming day.*

- us not into temptation, but deliver us from ¹the evil *one*.²
- 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
- 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.
- 17 But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.
- 18 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve
- two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his

¹ Or, *evil*. ² Many authorities, some ancient, but with variations, add *For this: is the kingdom, and the power, and the glory, for ever. Amen.*

³ Gr. *dig through*. ⁴ Or, *age*

righteousness; and all these things shall be added unto
 34 you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

- 7 1 Judge not, that ye be not
 2 judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be
 3 measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam
 4 that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?
 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
 6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
 8 unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be
 9 opened. Or what man is there of you, who, if his son shall ask him for a loaf, will
 10 give him a stone; or if he shall ask for a fish, will give
 11 him a serpent? If ye then,

being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow 13 gate: for wide ¹is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. ²For narrow is the 14 gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, 15 which come to you in sheep's clothing, but inwardly are ravening wolves. By their 16 fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree 17 bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree 18 cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every 19 tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore 20 by their fruits ye shall know them. Not every one that 21 saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say 22 to me in that day, Lord, Lord,

¹ Some ancient authorities omit *is the gate*. ² Many ancient authorities read *How narrow is the gate, &c.*

did we not prophesy by thy name, and by thy name cast out ¹ devils, and by thy name do many ² mighty works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work

24 iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his

25 house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon

27 the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at

29 his teaching: for he taught them as *one* having authority, and not as their scribes.

8 1 And when he was come down from the mountain, great multitudes followed him.

2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And he stretched forth his

hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus 4 saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

And when he was entered 5 into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, 6 my ³ servant lieth in the house sick of the palsy, grievously tormented. And he 7 saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not ⁴ worthy that thou shouldst come under my roof: but only say ⁵ the word, and my ³ servant shall be healed. For I also am a 9 man ⁶ under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ⁷ servant, Do this, and he doeth it. And when Jesus 10 heard it, he marvelled, and said to them that followed, Verily I say unto you, ⁸ I have not found so great faith, no, not in Israel. And I say 11 unto you, that many shall come from the east and the west, and shall ⁹ sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the 12

¹ Gr. *demons*.
with a word.

² Gr. *powers*.

³ Or, *boy*

⁴ Gr. *sufficient*.

⁵ Gr.

⁷ Gr. *bondservant*.

⁸ Some ancient authorities insert *set*: as in Luke vii. 8.
⁹ Many ancient authorities read *With no man in Israel have I found so great faith*.

⁹ Gr. *rectine*.

kingdom shall be cast forth into the outer darkness: there shall be the weeping and
 13 gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the ¹servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a
 15 fever. And he touched her hand, and the fever left her; and she arose, and ministered
 16 unto him. And when even was come, they brought unto him many ²possessed with devils: and he cast out the spirits with a word, and healed all that were sick:
 17 that it might be fulfilled which was spoken ³by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto
 19 the other side. And there came ⁴a scribe, and said unto him, ⁵Master, I will follow thee whithersoever
 20 thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have ⁶nest; but the Son of man hath not where
 21 to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and
 22 bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

And when he was entered ²³into a boat, his disciples followed him. And behold, ²⁴there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and ²⁵awoke him, saying, Save, Lord; we perish. And he ²⁶saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And ²⁷the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

And when he was come to ²⁸the other side into the country of the Gadarenes, there met him two ²⁹possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they ²⁹cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar ³⁰off from them a herd of many swine feeding. And the ³¹devils 1 besought him, saying, If thou cast us out, send us away into the herd of swine. And ³²he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And ³³they that fed them fled, and went away into the city, and

¹ Or, boy
⁵ Or, Teacher

² Or, demoniacs
⁶ Gr. lodging-places.

³ Or, through
⁷ Gr. demons.

⁴ Gr. one scribe.

told everything, and what was befallen to them that were
 34 ¹ possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

9 ¹ And he entered into a boat, and crossed over, and
 2 came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, ² Son, be of good cheer; thy sins are forgiven.
 3 And behold, certain of the scribes said within themselves,
 4 This man blasphemeth. And Jesus ³ knowing their thoughts said, Wherefore think ye evil
 5 in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath ⁴ power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go
 7 unto thy house. And he arose, and departed to his
 8 house. But when the multitudes saw it, they were afraid, and glorified God, which had given such ⁴ power unto men.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, as he ⁵ sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw ¹¹ it, they said unto his disciples, Why eateth your ⁶ Master with the publicans and sinners? But when he ¹² heard it, he said, They that are ⁷ whole have no need of a physician, but they that are sick. But go ye and learn ¹³ what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁸ oft, but thy disciples fast not? And Jesus said unto ¹⁵ them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a ¹⁶ piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither ¹⁷ do men put new wine into old ⁹ wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

While he spake these things ¹⁸

¹ Or, *demoniacs* ² Gr. *Child*. ³ Many ancient authorities read *seeing*.
⁴ Or, *authority* ⁵ Gr. *reclined*: and so always. ⁶ Or, *Teacher* ⁷ Gr. *strong*.
⁸ Some ancient authorities omit *oft*. ⁹ That is, skins used as bottles.

unto them, behold, there came
¹a ruler, and worshipped him,
 saying, My daughter is even
 now dead: but come and lay
 thy hand upon her, and she
 shall live. And Jesus arose,
 and followed him, and so *did*
 his disciples. And behold, a
 woman, who had an issue of
 blood twelve years, came be-
 hind him, and touched the
 border of his garment: for
 she said within herself, If I
 do but touch his garment, I
 shall be ²made whole. But
 Jesus turning and seeing her
 said, Daughter, be of good
 cheer; thy faith hath ³made
 thee whole. And the woman
 was ²made whole from that
 hour. And when Jesus came
 into the ruler's house, and
 saw the flute-players, and the
 crowd making a tumult, he
 said, Give place: for the
 damsel is not dead, but
 sleepeth. And they laughed
 him to scorn. But when the
 crowd was put forth, he
 entered in, and took her by
 the hand; and the damsel
 arose. And ⁴the fame hereof
 went forth into all that land.
 And as Jesus passed by
 from thence, two blind men
 followed him, crying out, and
 saying, Have mercy on us,
 thou son of David. And when
 he was come into the house,
 the blind men came to him:
 and Jesus saith unto them,
 Believe ye that I am able to
 do this? They say unto him,
 Yea, Lord. Then touched he
 their eyes, saying, According

to your faith be it done unto
 you. And their eyes were
 opened. And Jesus ⁵strictly
 charged them, saying, See
 that no man know it. But
 they went forth, and spread
 abroad his fame in all that
 land.

And as they went forth,
 behold, there was brought to
 him a dumb man possessed
 with a ⁶devil. And when the
 devil was cast out, the dumb
 man spake: and the multi-
 tudes marvelled, saying, It
 was never so seen in Israel.
 But the Pharisees said, ⁷By
 the prince of the ⁸devils
 casteth he out ⁸devils.

And Jesus went about all
 the cities and the villages,
 teaching in their synagogues,
 and preaching the gospel of
 the kingdom, and healing all
 manner of disease and all
 manner of sickness. But when
 he saw the multitudes, he was
 moved with compassion for
 them, because they were dis-
 tressed and scattered, as sheep
 not having a shepherd. Then
 saith he unto his disciples,
 The harvest truly is plenteous,
 but the labourers are few.
 Pray ye therefore the Lord
 of the harvest, that he send
 forth labourers into his har-
 vest. And he called unto him
 his twelve disciples, and gave
 them authority over unclean
 spirits, to cast them out, and
 to heal all manner of disease
 and all manner of sickness.

Now the names of the twelve
 apostles are these: The first,

¹ Gr. one ruler.

⁶ Or, sternly

² Or, saved

⁶ Gr. demon.

³ Or, saved thee

⁷ Or, In

⁴ Gr. this fame.

⁸ Gr. demons.

Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and 3 John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thad- 4 dæus; Simon the¹ Cananæan, and Judas Iscariot, who also 5 ² betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep 7 of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out ³ devils: freely ye received, 9 freely give. Get you no gold, nor silver, nor brass in your 10 ⁴ purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, 13 salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return 14 to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for

the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as 16 sheep in the midst of wolves: be ye therefore wise as serpents, and ⁵ harmless as doves. But 17 beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and 18 before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when 19 they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye 20 that speak, but the Spirit of your Father that speaketh in you. And brother shall de- 21 liver up brother to death, and the father his child: and children shall rise up against parents, and ⁶ cause them to be put to death. And ye shall 22 be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when 23 they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his 24 ⁷ master, nor a ⁸ servant above his lord. It is enough for 25 the disciple that he be as his ⁷ master, and the ⁸ servant as his lord. If they have called

¹ Or, Zealot. See Luke vi. 15; Acts i. 13. ² Or, delivered him up: and so always. ³ Gr. demons. ⁴ Gr. girdles. ⁵ Or, simple. ⁶ Or, put them to death. ⁷ Or, teacher. ⁸ Gr. bondservant.

the master of the house ¹Beelzebub, how much more *shall they call* them of his house-
 26 hold! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall
 27 not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon
 28 the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both
 29 soul and body in ²hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground with-
 30 out your Father: but the very hairs of your head are all
 31 numbered. Fear not therefore; ye are of more value
 32 than many sparrows. Every one therefore who shall confess ³me before men, ⁴him will I also confess before my Father which is in heaven.
 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
 34 Think not that I came to ⁵send peace on the earth: I came not to ⁵send peace, but
 35 a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her
 36 mother in law: and a man's foes *shall be* they of his own
 37 household. He that loveth father or mother more than

me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth not ³⁸take his cross and follow after me, is not worthy of me. He ³⁹that ⁶findeth his ⁷life shall lose it; and he that ⁸loseth his ⁷life for my sake shall find it.

He that receiveth you re- ⁴⁰ceiveth me, and he that receiveth me receiveth him that sent me. He that receiveth ⁴¹a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall ⁴²give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when ¹11 Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

Now when John heard in ²the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou ³he that cometh, or look we for another? And Jesus answered ⁴and said unto them, Go your way and tell John the things which ye do hear and see: the ⁵blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,

¹ Gr. Beelzebub: and so elsewhere.
⁴ Gr. in him.

⁵ Gr. cast.

² Gr. Gehenna.

⁶ Or, found

³ Gr. in me.

⁷ Or, soul

⁸ Or, lost.

and the dead are raised up,
and the poor have ¹good
6 tidings preached to them. And
blessed is he, whosoever shall
find none occasion of stum-
7 bling in me. And as these
went their way, Jesus began
to say unto the multitudes
concerning John, What went
ye out into the wilderness to
behold? a reed shaken with
8 the wind? But what went ye
out for to see? a man clothed
in soft *raiment*? Behold, they
that wear soft *raiment* are in
9 kings' houses. ²But where-
fore went ye out? to see a
prophet? Yea, I say unto you,
and much more than a pro-
10 phet. This is he, of whom it
is written,

Behold, I send my mes-
senger before thy face,
Who shall prepare thy way
before thee.

11 Verily I say unto you, Among
them that are born of women
there hath not arisen a greater
than John the Baptist: yet
he that is ³but little in the
kingdom of heaven is greater
12 than he. And from the days
of John the Baptist until now
the kingdom of heaven suf-
fereth violence, and men of
13 violence take it by force. For
all the prophets and the law
14 prophesied until John. And
if ye are willing to receive ⁴it,
this is Elijah, which is to
15 come. He that hath ears ⁵to
16 hear, let him hear. But

whereunto shall I liken this
generation? It is like unto
children sitting in the market-
places, which call unto their
fellows, and say, We piped ¹⁷
unto you, and ye did not
dance; we wailed, and ye did
not ⁶mourn. For John came ¹⁸
neither eating nor drinking,
and they say, He hath a
⁷devil. The Son of man ¹⁹
came eating and drinking,
and they say, Behold, a
gluttonous man, and a wine-
bibber, a friend of publicans
and sinners! And ⁸wisdom
is justified by her ⁹works.

Then began he to upbraid ²⁰
the cities wherein most of his
¹⁰mighty works were done,
because they repented not.
Woe unto thee, Chorazin! ²¹
woe unto thee, Bethsaida! for
if the ¹⁰mighty works had
been done in Tyre and Sidon
which were done in you, they
would have repented long ago
in sackcloth and ashes. How-
beit I say unto you, it shall
be more tolerable for Tyre
and Sidon in the day of judge-
ment, than for you. And thou, ²³
Capernaum, shalt thou be ex-
alted unto heaven? thou shalt
¹¹go down unto Hades: for if
the ¹⁰mighty works had been
done in thee, it would have
remained until this day. How-
beit I say unto you, that it
shall be more tolerable for
the land of Sodom in the

¹ Or, the gospel. ² Many ancient authorities read *But what went ye out to see? a prophet?* ³ Gr. lesser. ⁴ Or, him. ⁵ Some ancient authorities omit to hear. ⁶ Gr. beat the breast. ⁷ Gr. demon. ⁸ Or, was. ⁹ Many ancient authorities read *children*: as in Luke vii. 35. ¹⁰ Gr. powers. ¹¹ Many ancient authorities read *be brought down*.

day of judgement, than for thee.

25 At that season Jesus answered and said, I¹ thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, ²for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12 1 At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and ³did eat the shewbread, which it was not lawful for him to eat, neither for them

that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that ⁴one greater than the temple is here. But if ye had known ⁷what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son ⁸of man is lord of the sabbath.

And he departed thence, ⁹and went into their synagogue: and behold, a man ¹⁰having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, ¹¹What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of ¹²more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, ¹³Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees ¹⁴went out, and took counsel against him, how they might destroy him. And Jesus per- ¹⁵ceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they ¹⁶should not make him known: that it might be fulfilled which ¹⁷

¹ Or, praise ² Or, that ³ Some ancient authorities read *they did eat.*
⁴ Gr. a greater thing.

was spoken ¹by Isaiah the prophet, saying,
 18 Behold, my servant whom I have chosen;
 My beloved in whom my soul is well pleased:
 I will put my Spirit upon him,
 And he shall declare judgement to the Gentiles.
 19 He shall not strive, nor cry aloud;
 Neither shall any one hear his voice in the streets.
 20 A bruised reed shall he not break,
 And smoking flax shall he not quench,
 Till he send forth judgement unto victory.
 21 And in his name shall the Gentiles hope.
 22 Then was brought unto him ²one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and
 23 saw. And all the multitudes were amazed, and said, Is
 24 this the son of David? But when the Pharisees heard it, they said, This man doth not cast out ³devils, but ⁴by Beelzebub the prince of the ³devils.
 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom
 27 stand? And if I ⁴by Beelzebub cast out ³devils, ⁴by

whom do your sons cast them out? therefore shall they be your judges. But if I ⁴by ²⁸the Spirit of God cast out ³devils, then is the kingdom of God come upon you. Or ²⁹how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is ³⁰against me; and he that gathereth not with me scattereth. Therefore I say unto ³¹you, Every sin and blasphemy shall be forgiven ⁵unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak ³²a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this ⁶world, nor in that which is to come. Either make the ³³tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye ³⁴offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out ³⁵of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that ³⁶every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou ³⁷

¹ Or, through ² Or, a demoniac
 ancient authorities read unto you men.

³ Gr. demons. ⁴ Or, in ⁵ Some
⁶ Or, age

shalt be justified, and by thy words thou shalt be condemned.

- 38 Then certain of the scribes and Pharisees answered him, saying, ¹ Master, we would see
39 a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of
40 Jonah the prophet: for as Jonah was three days and three nights in the belly of the ² whale; so shall the Son of man be three days and three nights in the heart of
41 the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ³ a greater than Jonah is here.
42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ³ a greater than
43 Solomon is here. But the unclean spirit, when ⁴ he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.
44 Then ⁴ he saith, I will return into my house whence I came out; and when ⁴ he is come, ⁴ he findeth it empty, swept,
45 and garnished. Then goeth ⁴ he, and taketh with ⁵ himself seven other spirits more evil than ⁵ himself, and they enter

in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking ⁴⁶ to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. ⁶ And one said unto ⁴⁷ him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But ⁴⁸ he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched ⁴⁹ forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the ⁵⁰ will of my Father which is in heaven, he is my brother, and sister, and mother.

On that day went Jesus out ¹ 13 of the house, and sat by the sea side. And there were ² gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them ³ many things in parables, saying, Behold, the sower went forth to sow; and as he ⁴ sowed, some *seeds* fell by the way side, and the birds came and devoured them: and ⁵ others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and ⁶ when the sun was risen, they were scorched; and because

¹ Or, Teacher

² Gr. sea-monster.

³ Gr. more than.

⁴ Or, it

⁵ Or, itself

⁶ Some ancient authorities omit ver. 47.

they had no root, they withered
7 away. And others fell upon
the thorns; and the thorns
grew up, and choked them:
8 and others fell upon the good
ground, and yielded fruit,
some a hundredfold, some
9 sixty, some thirty. He that
hath ears¹, let him hear.

10 And the disciples came, and
said unto him, Why speakest
thou unto them in parables?

11 And he answered and said
unto them, Unto you it is
given to know the mysteries
of the kingdom of heaven,
but to them it is not given.

12 For whosoever hath, to him
shall be given, and he shall
have abundance: but whoso-
ever hath not, from him shall
be taken away even that
13 which he hath. Therefore
speak I to them in parables;
because seeing they see not,
and hearing they hear not,
neither do they understand.

14 And unto them is fulfilled the
prophecy of Isaiah, which
saith,

By hearing ye shall hear,
and shall in no wise
understand;

And seeing ye shall see,
and shall in no wise
perceive:

15 For this people's heart is
waxed gross,

And their ears are dull of
hearing,

And their eyes they have
closed;

Lest haply they should per-
ceive with their eyes,

And hear with their ears,

And understand with their
heart,

And should turn again,

And I should heal them.

But blessed are your eyes, for 16
they see; and your ears, for
they hear. For verily I say 17

unto you, that many prophets
and righteous men desired to
see the things which ye see,
and saw them not; and to
hear the things which ye
hear, and heard them not.

Hear then ye the parable of 18
the sower. When any one 19
heareth the word of the king-
dom, and understandeth it

not, *then* cometh the evil one,
and snatcheth away that
which hath been sown in his
heart. This is he that was

sown by the way side. And 20
he that was sown upon the
rocky places, this is he that
heareth the word, and

straightway with joy re-
ceiveth it; yet hath he not 21
root in himself, but endureth

for a while; and when tribu-
lation or persecution ariseth
because of the word, straight-

way he stumbleth. And he 22
that was sown among the
thorns, this is he that hear-

eth the word; and the care of
the ² world, and the deceitful-
ness of riches, choke the word,

and he becometh unfruitful.
And he that was sown upon 23

the good ground, this is he
that heareth the word, and
understandeth it; who verily

beareth fruit, and bringeth
forth, some a hundredfold,
some sixty, some thirty.

¹ Some ancient authorities add here, and in ver. 43, to hear: as in Mark
iv. 9; Luke viii. 8. ² Or, age

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed ¹tares also among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 27 And the ²servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, ³An enemy hath done this. And the ²servants say unto him, Wilt thou then that we go 29 and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his 32 field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he ³³ unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ⁴measures of meal, till it was all leavened.

All these things spake Jesus ³⁴ in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled ³⁵ which was spoken ⁵by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation ⁶of the world.

Then he left the multitudes, ³⁶ and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, ³⁷ He that soweth the good seed is the Son of man; and the ³⁸ field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the ³⁹ enemy that sowed them is the devil: and the harvest is ⁷the end of the world; and the reapers are angels. As there- ⁴⁰ fore the tares are gathered up and burned with fire; so shall it be in ⁷the end of the world. The Son of man ⁴¹ shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall ⁴²

¹ Or, darnel

² Gr. bondservants.

³ Gr. A man that is an enemy.

⁴ The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

⁵ Or, through

⁶ Many ancient authorities

omit of the world. ⁷ Or, the consummation of the age

cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and ¹in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a ²net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in ³the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which

bringeth forth out of his treasure things new and old.

And it came to pass, when 53 Jesus had finished these parables, he departed thence. And 54 coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these ⁴mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And 56 his sisters, are they not all with us? Whence then hath this man all these things? And they were ⁵offended in 57 him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not 58 many ⁴mighty works there because of their unbelief.

At that season Herod the ¹14 tetrarch heard the report concerning Jesus, and said unto 2 his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on 3 John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said 4 unto him, It is not lawful for thee to have her. And when 5 he would have put him to death, he feared the multitude, because they counted him as a prophet. But when 6

¹ Or, for joy thereof ² Gr. drag-net. ³ Or, the consummation of the age ⁴ Gr. powers. ⁵ Gr. caused to stumble.

Herod's birthday came, the daughter of Herodias danced in the midst, and pleased 7 Herod. Whereupon he promised with an oath to give her whatsoever she should 8 ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. 9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he command- 10 ed it to be given; and he sent, and beheaded John in 11 the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her 12 mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him ¹ on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and 15 healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and 16 buy themselves food. But Jesus said unto them, They have no need to go away; 17 give ye them to eat. And *they say* unto him, We have

here but five loaves, and two fishes. And he said, Bring ¹⁸ them hither to me. And he ¹⁹ commanded the multitudes to ² sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they ²⁰ did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were ²¹ about five thousand men, beside women and children.

And straightway he con- ²² strained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he ²³ had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat ³ was now in the ²⁴ midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth ²⁵ watch of the night he came unto them, walking upon the sea. And when the disciples ²⁶ saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But ²⁷ straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and ²⁸ said, Lord, if it be thou, bid me come unto thee upon the

¹ Or, *by land* ² Gr. *recline*.
any furlongs distant from the land.

³ Some ancient authorities read *was*

29 waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, ¹to come to Jesus.

30 But when he saw the wind², he was afraid; and beginning to sink, he cried out, saying,

31 Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

34 And when they had crossed over, they came to the land, 35 unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that 36 were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

15 1 Then there come to Jesus from Jerusalem Pharisees and 2 scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when 3 they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honour

thy father and thy mother: and, He that speaketh evil of father or mother, let him ³die the death. But ye say, Who- 5 soever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his 6 father⁴. And ye have made void the ⁵word of God because of your tradition. Ye 7 hypocrites, well did Isaiah prophesy of you, saying,

This people honoureth me 8 with their lips;

But their heart is far from me.

But in vain do they wor- 9 ship me,

Teaching as *their* doctrines the precepts of men.

And he called to him the 10 multitude, and said unto them, Hear, and understand: Not that which entereth into 11 the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. Then came 12 the disciples, and said unto him, Knowest thou that the Pharisees were ⁶offended, when they heard this saying? But he answered and 13 said, Every ⁷plant which my heavenly Father planted not, shall be rooted up. Let 14 them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter 15 answered and said unto him,

¹ Some ancient authorities read *and came*. ² Many ancient authorities add *strong*. ³ Or, *surely die*

⁴ Some ancient authorities add *or his mother*. ⁵ Some ancient authorities read *law*. ⁶ Gr. caused to stumble.

⁷ Gr. *planting*.

Declare unto us the parable.

16 And he said, Are ye also even yet without understanding?

17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?

18 But the things which proceed out of the mouth come forth out of the heart; and they

19 defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railing: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the parts

22 of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a ¹devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth

24 after us. But he answered and said, I was not sent but unto the lost sheep of the house

25 of Israel. But she came and worshipped him, saying, Lord,

26 help me. And he answered and said, It is not meet to take the children's ²bread

27 and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters'

28 table. Then Jesus answered and said unto her, O woman,

great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, ²⁹ and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. And there came unto ³⁰ him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that ³¹ the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him ³² his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say ³³ unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus ³⁴ saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded ³⁵ the multitude to sit down on the ground; and he took the ³⁶ seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they ³⁷

¹ Gr. demon.

² Or, loaf

did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside 39 women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

- 16 1 And the Pharisees and Sadducees came, and tempting him asked him to shew them 2 a sign from heaven. But he answered and said unto them, 1 When it is evening, ye say, *It will be fair weather: for* 3 the heaven is red. And in the morning, *It will be foul weather to-day: for the heaven is red and lowring.* Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed. 5 And the disciples came to the other side and forgot to 6 take 2 bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned among themselves, saying, 3 We took 8 no 2 bread. And Jesus perceiving it said, O ye of little faith, why reason ye among

yourselves, because ye have no 2 bread? Do ye not yet 9 perceive, neither remember the five loaves of the five thousand, and how many 4 baskets ye took up? Nei- 10 ther the seven loaves of the four thousand, and how many 4 baskets ye took up? How 11 is it that ye do not perceive that I spake not to you concerning 2 bread? But beware of the leaven of the Pharisees and Sadducees. Then under- 12 stood they how that he bade them not beware of the leaven of 2 bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into 13 the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say 5 that the Son of man is? And they 14 said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto 15 them, But who say ye that I am? And Simon Peter 16 answered and said, Thou art the Christ, the Son of the living God. And Jesus an- 17 swered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say 18 unto thee, that thou art 6 Peter, and upon this 7 rock I will build my church; and

1 The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. 2 Gr. *loaves*. 3 Or, *it is because we took no bread*. 4 Basket in ver. 9 and 10 represents different Greek words. 5 Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18. 6 Gr. *Petros*. 7 Gr. *petra*.

the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began ¹Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, ²Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, 25 and follow me. For whosoever would save his ³life shall lose it: and whosoever shall lose his ³life for my sake 26 shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his ³life? or what shall a man give in exchange for 27 his ³life? For the Son of man shall come in the glory of his Father with his angels;

and then shall he render unto every man according to his ⁴deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus ¹⁷taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he ²was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And ³behold, there appeared unto them Moses and Elijah talking with him. And Peter ⁴answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three ⁵tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, ⁵behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the ⁶disciples heard it, they fell on their face, and were sore afraid. And Jesus came and ⁷touched them and said, Arise, and be not afraid. And lift- ⁸ing up their eyes, they saw no one, save Jesus only.

And as they were coming ⁹down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be

¹ Some ancient authorities read *Jesus Christ*. ² Or, God have mercy on thee ³ Or, soul ⁴ Gr. doing. ⁵ Or, booths

10 risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

11 And he answered and said, Elijah indeed cometh, and 12 shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also 13 suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to 15 him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft- 16 times into the water. And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him 18 hither to me. And Jesus rebuked him; and the ¹devil went out from him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of

mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.²

And while they ³abode in 22 Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill 23 him, and the third day he shall be raised up. And they were exceeding sorry.

And when they were come 24 to Capernaum, they that received the ⁴half-shekel came to Peter, and said, Doth not your ⁵master pay the ⁴half-shekel? He saith, Yea. And 25 when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And 26 when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, 27 lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ⁶shekel: that take, and give unto them for me and thee.

In that hour came the ¹18 disciples unto Jesus, saying, Who then is ⁷greatest in the kingdom of heaven? And he ²called to him a little child, and set him in the midst of

¹ Gr. *demon*. ² Many authorities, some ancient, insert ver. 21 But this kind goeth not out save by prayer and fasting. See Mark ix. 29. ³ Some ancient authorities read *were gathering themselves together*. ⁴ Gr. *drachma*. ⁵ Or, *teacher*. ⁶ Gr. *stater*. ⁷ Gr. *greater*.

3 them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the
 4 kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the ¹greatest in the
 5 kingdom of heaven. And whoso shall receive one such little child in my name re-
 6 ceiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that ²a great millstone should be hanged about his neck, and that he should be sunk
 7 in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the
 8 occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.
 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the
 10 ³hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do

always behold the face of my Father which is in heaven.⁴ How think ye? if any man¹² have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if¹³ so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it¹⁴ is not ⁵the will of ⁶your Father which is in heaven, that one of these little ones should perish.

And if thy brother sin¹⁵ ⁷against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take ¹⁶with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if ¹⁷he refuse to hear them, tell it unto the ⁸church: and if he refuse to hear the ⁸church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What ¹⁸things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if ¹⁹two of you shall agree on earth as touching anything

¹ Gr. greater. ² Gr. a millstone turned by an ass. ³ Gr. Gehenna of fire. ⁴ Many authorities, some ancient, insert ver. 11 For the Son of man came to save that which was lost. See Luke xix. 10. ⁵ Gr. a thing willed before your Father. ⁶ Some ancient authorities read my. ⁷ Some ancient authorities omit against thee. ⁸ Or, congregation

that they shall ask, it shall be done for them of my Father
20 which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until
22 seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until ¹seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his ²servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten
25 thousand ³talents. But forasmuch as he had not *where-
with* to pay, his lord com-
manded him to be sold, and his wife, and children, and all that he had, and payment to

26 be made. The ⁴servant there-
fore fell down and worship-
ped him, saying, Lord, have
patience with me, and I will
27 pay thee all. And the lord of
that ⁴servant, being moved
with compassion, released
him, and forgave him the

28 ⁵debt. But that ⁴servant went
out, and found one of his
fellow-servants, which owed
him a hundred ⁶pence: and
he laid hold on him, and took
him by the throat, saying,
29 Pay what thou owest. So

his fellow-servant fell down
and besought him, saying,
Have patience with me, and
I will pay thee. And he ³⁰
would not: but went and
cast him into prison, till he
should pay that which was
due. So when his fellow-³¹
servants saw what was done,
they were exceeding sorry,
and came and told unto their
lord all that was done. Then ³²
his lord called him unto him,
and saith to him, Thou wick-
ed ⁴servant, I forgave thee all
that debt, because thou be-
soughtest me: shouldst not ³³
thou also have had mercy on
thy fellow-servant, even as I
had mercy on thee? And his ³⁴
lord was wroth, and delivered
him to the tormentors, till he
should pay all that was due.
So shall also my heavenly ³⁵
Father do unto you, if ye for-
give not every one his brother
from your hearts.

And it came to pass when ¹19
Jesus had finished these
words, he departed from Galile-
lee, and came into the bor-
ders of Judæa beyond Jordan; ²
and great multitudes followed
him; and he healed them
there.

And there came unto him ³3
⁷Pharisees, tempting him,
and saying, Is it lawful *for a
man* to put away his wife for
every cause? And he answer-
⁴ed and said, Have ye not
read, that he which ⁸made

¹ Or, *seventy times and seven*
was probably worth about £240.

⁶ The word in the Greek denotes a coin worth about eight pence halfpenny.
⁷ Many authorities, some ancient, insert *the*.
⁸ Some ancient authorities
read *created*.

² Gr. *bondservants*.

⁴ Gr. *bondservant*.

³ This talent

⁵ Gr. *loan*.

them from the beginning made
 5 them male and female, and
 said, For this cause shall a
 man leave his father and
 mother, and shall cleave to
 his wife; and the twain shall
 6 become one flesh? So that
 they are no more twain, but
 one flesh. What therefore
 God hath joined together, let
 7 not man put asunder. They
 say unto him, Why then did
 Moses command to give a bill
 of divorcement, and to put
 8 her away? He saith unto
 them, Moses for your hard-
 ness of heart suffered you to
 put away your wives: but
 from the beginning it hath
 9 not been so. And I say unto
 you, Whosoever shall put
 away his wife, ¹except for
 fornication, and shall marry
 another, committeth adultery:
²and he that marrieth her
 when she is put away com-
 10 mitteth adultery. The disci-
 ples say unto him, If the case
 of the man is so with his wife,
 it is not expedient to marry.
 11 But he said unto them, All
 men cannot receive this say-
 ing, but they to whom it is
 12 given. For there are eu-
 nuchs, which were so born
 from their mother's womb:
 and there are eunuchs, which
 were made eunuchs by men:
 and there are eunuchs, which
 made themselves eunuchs for
 the kingdom of heaven's sake.

He that is able to receive it,
 let him receive it.

Then were there brought ¹³
 unto him little children, that
 he should lay his hands on
 them, and pray: and the dis-
 ciples rebuked them. But ¹⁴
 Jesus said, Suffer the little
 children, and forbid them not,
 to come unto me: for of such
 is the kingdom of heaven.
 And he laid his hands on ¹⁵
 them, and departed thence.

And behold, one came to ¹⁶
 him and said, ³Master, what
 good thing shall I do, that I
 may have eternal life? And ¹⁷
 he said unto him, ⁴Why ask-
 est thou me concerning that
 which is good? One there is
 who is good: but if thou
 wouldest enter into life, keep
 the commandments. He saith ¹⁸
 unto him, Which? And
 Jesus said, Thou shalt not
 kill, Thou shalt not commit
 adultery, Thou shalt not
 steal, Thou shalt not bear
 false witness, Honour thy ¹⁹
 father and thy mother: and,
 Thou shalt love thy neigh-
 bour as thyself. The young ²⁰
 man saith unto him, All these
 things have I observed: what
 lack I yet? Jesus said unto ²¹
 him, If thou wouldest be per-
 fect, go, sell that thou hast,
 and give to the poor, and
 thou shalt have treasure in
 heaven: and come, follow me.
 But when the young man ²²

¹ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in chap. v. 32. ² The following words, to the end of the verse, are omitted by some ancient authorities.

³ Or, *Teacher*
⁴ Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

⁵ Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

heard the saying, he went away sorrowful: for he was one that had great possessions.

3 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of
4 heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of
5 God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?
6 And Jesus looking upon *them* said to them, With men this is impossible; but with God
7 all things are possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall
8 we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the
9 twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother,¹ or children, or lands, for my name's sake, shall receive² a hundredfold, and shall inherit
10 eternal life. But many shall be last *that are* first; and
11 first *that are* last. For the kingdom of heaven is like unto a man that is a house-

holder, which went out early in the morning to hire labourers into his vineyard. And 2 when he had agreed with the labourers for a ³penny a day, he sent them into his vineyard. And he went out about 3 the third hour, and saw others standing in the marketplace idle; and to them he said, Go 4 ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out 5 about the sixth and the ninth hour, and did likewise. And 6 about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto 7 him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even 8 was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that 9 *were hired* about the eleventh hour, they received every man a ³penny. And when the 10 first came, they supposed that they would receive more; and they likewise received every man a ³penny. And 11 when they received it, they murmured against the householder, saying, These last 12 have spent *but* one hour, and thou hast made them equal unto us, which have borne

¹ Many ancient authorities add *or wife*: as in Luke xviii. 29.
² See marginal note on ch. xviii. 28.

³ Some ancient authorities read *manifold*.
2

the burden of the day and
 13 the ¹scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree
 14 with me for a ²penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as
 15 unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye
 16 evil, because I am good? So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them,
 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to
 19 death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain
 21 thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.
 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are

able. He saith unto them, ²³ My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And ²⁴ when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto ²⁵ him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be ²⁶ among you: but whosoever would become great among you shall be your ²⁷ minister; and whosoever would be *first* among you shall be your ²⁸ servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they went out from ²⁹ Jericho, a great multitude followed him. And behold, two ³⁰ blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked ³¹ them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood ³² still, and called them, and said, What will ye that I should do unto you? They ³³ say unto him, Lord, that our eyes may be opened. And ³⁴

¹ Or, hot wind⁴ Gr. bondservant.² See marginal note on ch. xviii. 23.³ Or, servant

Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 ¹ And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus ² sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring ³ *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he ⁴ will send them. Now this is come to pass, that it might be fulfilled which was spoken

¹ by the prophet, saying,

⁵ Tell ye the daughter of Zion,

Behold, thy King cometh unto thee,

Meek, and riding upon an ass,

And upon a colt the foal of an ass.

⁶ And the disciples went, and did even as Jesus appointed ⁷ them, and brought the ass, and the colt, and put on them their garments; and he sat ⁸ thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the ⁹ way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in

the name of the Lord; Hosanna in the highest. And ¹⁰ when he was come into Jerusalem, all the city was stirred, saying, Who is this? And ¹¹ the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

And Jesus entered into the ¹² temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is ¹³ written, My house shall be called a house of prayer: but ye make it a den of robbers. And the blind and the lame ¹⁴ came to him in the temple: and he healed them. But ¹⁵ when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, ¹⁶ Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he ¹⁷ left them, and went forth out of the city to Bethany, and lodged there.

Now in the morning as he ¹⁸ returned to the city, he hungered. And seeing ¹⁹ a fig tree by the way side, he came to it, and found nothing thereon, but leaves only;

¹ Or, through single

² Many ancient authorities omit of God.

³ Or, a

and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree
 20 withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately
 21 wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee
 24 this authority? And Jesus answered and said unto them, I also will ask you one ¹ question, which if ye tell me, I likewise will tell you by what authority I do these things.
 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?
 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.
 27 And they answered Jesus, and said, We know not. He also

said unto them, Neither tell you by what authority I do these things. But what thinkest thou? A man had two sons and he came to the first, and said, ² Son, go work to-day in the vineyard. And he answered and said, I will not; but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and he went not. Whether of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, which saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable. There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his ³ servants to the husbandmen, to receive ⁴ the fruits. And the husbandmen took his ³ servants, and beat one, and killed another, and stoned another. Again, he sent other ³ servants more

¹ Gr. word.
 of it

² Gr. Child.

³ Gr. bondservants.

⁴ Or, the fruit

than the first: and they did
 unto them in like manner.
 37 But afterward he sent unto
 them his son, saying, They
 38 will reverence my son. But
 the husbandmen, when they
 saw the son, said among them-
 selves, This is the heir; come,
 let us kill him, and take his
 39 inheritance. And they took
 him, and cast him forth out
 of the vineyard, and killed
 40 him. When therefore the
 lord of the vineyard shall
 come, what will he do unto
 41 those husbandmen? They
 say unto him, He will mise-
 rably destroy those miserable
 men, and will let out the
 vineyard unto other husband-
 men, which shall render him
 the fruits in their seasons.
 42 Jesus saith unto them, Did
 ye never read in the scrip-
 tures,

The stone which the build-
 ers rejected,

The same was made the
 head of the corner:

This was from the Lord,

And it is marvellous in our
 eyes?

43 Therefore say I unto you, The
 kingdom of God shall be
 taken away from you, and
 shall be given to a nation
 bringing forth the fruits
 44 thereof. ¹And he that falleth
 on this stone shall be broken
 to pieces: but on whomsoever
 it shall fall, it will scatter
 45 him as dust. And when the
 chief priests and the Pharisees
 heard his parables, they per-
 ceived that he spake of them.

And when they sought to lay ⁴⁶
 hold on him, they feared the
 multitudes, because they took
 him for a prophet.

And Jesus answered and ¹ 22
 spake again in parables unto
 them, saying, The kingdom ²
 of heaven is likened unto a
 certain king, which made a
 marriage feast for his son,
 and sent forth his ²servants to ³
 call them that were bidden to
 the marriage feast: and they
 would not come. Again he ⁴
 sent forth other ²servants,
 saying, Tell them that are
 bidden, Behold, I have made
 ready my dinner: my oxen
 and my fatlings are killed,
 and all things are ready:
 come to the marriage feast.
 But they made light of ⁴ it, ⁵
 and went their ways, one to
 his own farm, another to his
 merchandise: and the rest ⁶
 laid hold on his ²servants,
 and entreated them shame-
 fully, and killed them. But ⁷
 the king was wroth; and
 he sent his armies, and
 destroyed those murderers,
 and burned their city. Then ⁸
 saith he to his ²servants, The
 wedding is ready, but they
 that were bidden were not
 worthy. Go ye therefore unto ⁹
 the partings of the highways,
 and as many as ye shall find,
 bid to the marriage feast.
 And those ²servants went out ¹⁰
 into the highways, and ga-
 thered together all as many
 as they found, both bad and
 good: and the wedding was
 filled with guests. But when ¹¹

¹ Some ancient authorities omit ver. 44.

² Gr. bondservants.

the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the ¹servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. And they send to him their disciples, with the Herodians, saying, ²Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a ³penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard

it, they marvelled, and left him, and went their way.

On that day there came to him Sadducees, ⁴which say that there is no resurrection: and they asked him, saying, ⁵Master, Moses said, If a man die, having no children, his brother ⁶shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like ⁷manner the second also, and the third, unto the ⁸seventh. And after them all the woman ⁹died. In the resurrection ¹⁰therefore whose wife shall she be of the seven? for they all had her. But Jesus answered ¹¹and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they ¹²neither marry, nor are given in marriage, but are as angels ¹³in heaven. But as touching ¹⁴the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. And ¹⁵when the multitudes heard it, they were astonished at his teaching.

But the Pharisees, when ¹⁶they heard that he had put the Sadducees to silence,

¹ Or, ministers ² Or, Teacher ³ See marginal note on ch. xviii. 28.
⁴ Gr. saying. ⁵ Gr. shall perform the duty of a husband's brother to his wife. Compare Deut. xxv. 5. ⁶ Gr. seven. ⁷ Many ancient authorities add of God.

gathered themselves together.
 35 And one of them, a lawyer,
 asked him a question, tempt-
 36 ing him, ¹Master, which is
 the great commandment in
 37 the law? And he said unto
 him, Thou shalt love the
 Lord thy God with all thy
 heart, and with all thy soul,
 38 and with all thy mind. This
 is the great and first com-
 39 mandment. ²And a second
 like unto it is this, Thou shalt
 love thy neighbour as thyself.
 40 On these two commandments
 hangeth the whole law, and
 the prophets.
 41 Now while the Pharisees
 were gathered together, Jesus
 42 asked them a question, saying,
 What think ye of the Christ?
 whose son is he? They say
 unto him, *The son of David*.
 43 He saith unto them, How
 then doth David in the Spirit
 call him Lord, saying,
 44 The Lord said unto my Lord,
 Sit thou on my right hand,
 Till I put thine enemies
 underneath thy feet?
 45 If David then calleth him
 46 Lord, how is he his son? And
 no one was able to answer
 him a word, neither durst any
 man from that day forth ask
 him any more questions.
 23 ¹ Then spake Jesus to the
 multitudes and to his dis-
 2 ciples, saying, The scribes
 and the Pharisees sit on
 3 Moses' seat: all things there-

fore whatsoever they bid you,
these do and observe: but do
 not ye after their works; for
 they say, and do not. Yea, ⁴
 they bind heavy burdens ³and
 grievous to be borne, and lay
 them on men's shoulders;
 but they themselves will not
 move them with their finger.
 But all their works they do ⁵
 for to be seen of men: for
 they make broad their phy-
 lacteries, and enlarge the
 borders of *their garments*, and ⁶
 love the chief place at feasts,
 and the chief seats in the
 synagogues, and the saluta- ⁷
 tions in the marketplaces,
 and to be called of men,
 Rabbi. But be not ye called ⁸
 Rabbi: for one is your teacher,
 and all ye are brethren. And ⁹
 call no man your father on
 the earth: for one is your
 Father, ⁴which is in heaven.
 Neither be ye called masters: ¹⁰
 for one is your master, *even*
 the Christ. But he that is ¹¹
⁵greatest among you shall be
 your ⁶servant. And whoso- ¹²
 ever shall exalt himself shall
 be humbled; and whosoever
 shall humble himself shall be
 exalted.

But woe unto you, scribes ¹³
 and Pharisees, hypocrites!
 because ye shut the kingdom
 of heaven ⁷against men: for
 ye enter not in yourselves,
 neither suffer ye them that
 are entering in to enter. ⁸

¹ Or, Teacher

² Or, And a second is like unto it, Thou shalt love &c.

³ Many ancient authorities omit and grievous to be borne.

⁴ Gr. the

heavenly.

⁵ Gr. greater.

⁶ Or, minister

⁷ Gr. before.

⁸ Some

authorities insert here, or after ver. 12, ver. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of ¹hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the ²temple, it is nothing; but whosoever shall swear by the gold of the ²temple, he is ³a debtor.

17 Ye fools and blind: for whether is greater, the gold, or the ²temple that hath

18 sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is ³a

19 debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it, and

21 by all things thereon. And he that sweareth by the ²temple, sweareth by it, and by him 22 that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and ⁴anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have 24 left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and ²⁵Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Phari- ²⁶risee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and ²⁷Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even ²⁸so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and ²⁹Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and ³⁰say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness ³¹to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure ³²of your fathers. Ye serpents, ³³ye offspring of vipers, how shall ye escape the judgement of ¹hell? Therefore, behold, ³⁴I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you ³⁵

¹ Gr. *Gehenna*.
oath ⁴ Or, *dill*

² Or, *sanctuary*: as in ver. 35.

³ Or, *bound* by his

may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary
36 and the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left
39 unto you ¹desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24 1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the
2 buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy ²coming, and of ³the end of the world?

4 And Jesus answered and said

unto them, Take heed that no man lead you astray. For many shall come in my ⁵name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars ⁶and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. For nation shall rise ⁷against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But ⁸all these things are the beginning of travail. Then shall ⁹they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many ¹⁰stumble, and shall deliver up one another, and shall hate one another. And many false ¹¹prophets shall arise, and shall lead many astray. And be- ¹²cause iniquity shall be multiplied, the love of the many shall wax cold. But he that ¹³endureth to the end, the same shall be saved. And ¹⁴this gospel of the kingdom shall be preached in the whole ⁵world for a testimony unto all the nations; and then shall the end come.

When therefore ye see the ¹⁵abomination of desolation, which was spoken of ⁶by Daniel the prophet, standing in ⁷the holy place (let him that readeth understand), then let them that are in ¹⁶

¹ Some ancient authorities omit *desolate*.

consummation of the age
earth.

² Gr. presence.

⁴ Or, these good tidings

⁷ Or, a holy place

³ Or, the
⁵ Gr. inhabited

Judæa flee unto the moun-
 17 tains: let him that is on the
 housetop not go down to take
 out the things that are in
 18 his house: and let him that
 is in the field not return back
 19 to take his cloke. But woe
 unto them that are with child
 and to them that give suck in
 20 those days! And pray ye
 that your flight be not in the
 winter, neither on a sabbath:
 21 for then shall be great tribula-
 tion, such as hath not been
 from the beginning of the
 world until now, no, nor
 22 ever shall be. And except
 those days had been short-
 ened, no flesh would have
 been saved: but for the elect's
 sake those days shall be
 23 shortened. Then if any man
 shall say unto you, Lo, here
 is the Christ, or, Here; be-
 24 lieve ¹ it not. For there shall
 arise false Christs, and false
 prophets, and shall shew
 great signs and wonders; so
 as to lead astray, if possible,
 25 even the elect. Behold, I
 26 have told you beforehand. If
 therefore they shall say unto
 you, Behold, he is in the
 wilderness; go not forth:
 Behold, he is in the inner
 chambers; believe ² it not.
 27 For as the lightning cometh
 forth from the east, and is
 seen even unto the west; so
 shall be the ³ coming of the
 28 Son of man. Wheresoever
 the carcase is, there will the
⁴ eagles be gathered together.

But immediately, after the ²⁹
 tribulation of those days, the
 sun shall be darkened, and
 the moon shall not give her
 light, and the stars shall
 fall from heaven, and the
 powers of the heavens shall
 be shaken: and then shall ³⁰
 appear the sign of the Son
 of man in heaven: and then
 shall all the tribes of the
 earth mourn, and they shall
 see the Son of man coming
 on the clouds of heaven with
 power and great glory. And ³¹
 he shall send forth his angels
⁵ with ⁶ a great sound of a
 trumpet, and they shall
 gather together his elect
 from the four winds, from one
 end of heaven to the other.

Now from the fig tree learn ³²
 her parable: when her branch
 is now become tender, and
 putteth forth its leaves, ye
 know that the summer is
 nigh; even so ye also, when ³³
 ye see all these things, know
 ye that ⁷ he is nigh, *even* at
 the doors. Verily I say un- ³⁴
 to you, This generation shall
 not pass away, till all these
 things be accomplished. Hea- ³⁵
 ven and earth shall pass away,
 but my words shall not pass
 away. But of that day and ³⁶
 hour knoweth no one, not
 even the angels of heaven,
⁸ neither the Son, but the
 Father only. And as *were* the ³⁷
 days of Noah, so shall be
 the ³ coming of the Son of
 man. For as in those days ³⁸

¹ Or, him ² Or, them ³ Gr. presence. ⁴ Or, vultures ⁵ Many
 ancient authorities read with a great trumpet, and they shall gather &c.
⁶ Or, a trumpet of great sound. ⁷ Or, it ⁸ Many authorities, some
 ancient, omit neither the Son.

which were before the flood
 1 they were eating and drink-
 ing, marrying and giving in
 marriage, until the day that
 Noah entered into the ark,
 39 and they knew not until the
 flood came, and took them
 all away; so shall be the
 1 coming of the Son of man.
 40 Then shall two men be in the
 field; one is taken, and one
 41 is left: two women *shall be*
 grinding at the mill; one is
 42 taken, and one is left. Watch
 therefore: for ye know not on
 what day your Lord cometh.
 43 ² But know this, that if the
 master of the house had
 known in what watch the
 thief was coming, he would
 have watched, and would not
 have suffered his house to be
 44 ³ broken through. Therefore
 be ye also ready: for in an
 hour that ye think not the
 45 Son of man cometh. Who
 then is the faithful and wise
 4 servant, whom his lord hath
 set over his household, to
 give them their food in due
 46 season? Blessed is that ⁴ ser-
 vant, whom his lord when
 he cometh shall find so do-
 47 ing. Verily I say unto you,
 that he will set him over all
 48 that he hath. But if that
 evil ⁴ servant shall say in his
 49 heart, My lord tarrieth; and
 shall begin to beat his fellow-
 servants, and shall eat and
 50 drink with the drunken; the
 lord of that ⁴ servant shall
 come in a day when he
 expecteth not, and in an
 hour when he knoweth not,

and shall ⁵ cut him asunder, ⁵¹
 and appoint his portion with
 the hypocrites: there shall be
 the weeping and gnashing of
 teeth.

Then shall the kingdom of ¹ 25
 heaven belikened unto ten vir-
 gins, which took their ⁶ lamps,
 and went forth to meet the
 bridegroom. And five of them ²
 were foolish, and five were
 wise. For the foolish, when ³
 they took their ⁶ lamps, took
 no oil with them: but the ⁴
 wise took oil in their vessels
 with their ⁶ lamps. Now while ⁵
 the bridegroom tarried, they
 all slumbered and slept. But ⁶
 at midnight there is a cry, Be-
 hold, the bridegroom! Come
 ye forth to meet him. Then ⁷
 all those virgins arose, and
 trimmed their ⁶ lamps. And ⁸
 the foolish said unto the wise,
 Give us of your oil; for our
⁶ lamps are going out. But ⁹
 the wise answered, saying,
 Peradventure there will not
 be enough for us and you:
 go ye rather to them that
 sell, and buy for yourselves.
 And while they went away to ¹⁰
 buy, the bridegroom came;
 and they that were ready went
 in with him to the marriage
 feast: and the door was shut.
 Afterward come also the other ¹¹
 virgins, saying, Lord, Lord,
 open to us. But he answered ¹²
 and said, Verily I say unto
 you, I know you not. Watch ¹³
 therefore, for ye know not the
 day nor the hour.

For it is as when a man, ¹⁴
 going into another country,

¹ Gr. presence.
⁴ Gr. bondservant.

² Or, But this ye know
⁵ Or, severely scourge him

³ Gr. digged through.
⁶ Or, torches

called his own ¹servants, and delivered unto them his goods.
 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.
 16 Straightway he that received the five talents went and traded with them, and made
 17 other five talents. In like manner he also that *received* the two gained other two.
 18 But he that received the one went away and digged in the earth, and hid his lord's
 19 money. Now after a long time the lord of those ¹servants cometh, and maketh a
 20 reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five
 21 talents. His lord said unto him, Well done, good and faithful ²servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the
 22 joy of thy lord. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained
 23 other two talents. His lord said unto him, Well done, good and faithful ²servant; thou hast been faithful over a few things, I will set thee over many things: enter thou
 24 into the joy of thy lord. And he also that had received the *one talent* came and said,

Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was ²⁵ afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But ²⁶ his lord answered and said unto him, Thou wicked and slothful ²servant, thou knowest that I reap where I sowed not, and gather where I did not scatter; thou oughtest ²⁷ therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away there-²⁸ fore the talent from him, and give it unto him that hath the ten talents. For unto ²⁹ every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out ³⁰ the unprofitable ²servant into the outer darkness: there shall be the weeping and gnashing of teeth.

But when the Son of man ³¹ shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him ³² shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ³goats: and ³³ he shall set the sheep on his right hand, but the ³goats on the left. Then shall the ³⁴

¹ Gr. *bondservants*.² Gr. *bondservant*.³ Gr. *kids*.

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me 36 in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, 37 and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave 38 thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed 39 thee? And when saw we thee sick, or in prison, and came 40 unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto 41 me. Then shall he say also unto them on the left hand, ¹Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his 42 angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me 43 no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, 44 and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick,

or in prison, and did not minister unto thee? Then 45 shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And 46 these shall go away into eternal punishment: but the righteous into eternal life.

And it came to pass, when ¹ 26 Jesus had finished all these words, he said unto his disciples, Ye know that after two 2 days the passover cometh, and the Son of man is delivered up to be crucified. Then were 3 gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they 4 took counsel together that they might take Jesus by subtilty, and kill him. But 5 they said, Not during the feast, lest a tumult arise among the people.

Now when Jesus was in 6 Bethany, in the house of Simon the leper, there came 7 unto him a woman having ²an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw 8 it, they had indignation, saying, To what purpose is this waste? For this ointment 9 might have been sold for much, and given to the poor. But Jesus perceiving it said 10 unto them, Why trouble ye the woman? for she hath

¹ Or, *Depart from me under a curse*

² Or, *a flask*

wrought a good work upon
 11 me. For ye have the poor
 always with you; but me ye
 12 have not always. For in
 that she ¹poured this oint-
 ment upon my body, she did
 it to prepare me for burial.
 13 Verily I say unto you, Where-
 soever ²this gospel shall be
 preached in the whole world,
 that also which this woman
 hath done shall be spoken of
 for a memorial of her.

14 Then one of the twelve,
 who was called Judas Is-
 cariot, went unto the chief
 15 priests, and said, What are
 ye willing to give me, and
 I will deliver him unto you?
 And they weighed unto him
 16 thirty pieces of silver. And
 from that time he sought op-
 portunity to deliver him *un-*
to them.

17 Now on the first day of
 unleavened bread the disciples
 came to Jesus, saying, Where
 wilt thou that we make ready
 for thee to eat the passover?
 18 And he said, Go into the city
 to such a man, and say unto
 him, The ³Master saith, My
 time is at hand; I keep the
 passover at thy house with
 19 my disciples. And the dis-
 ciples did as Jesus appointed
 them; and they made ready
 20 the passover. Now when even
 was come, he was sitting at
 meat with the twelve ⁴dis-
 21 ciples; and as they were
 eating, he said, Verily I say
 unto you, that one of you

shall betray me. And they ²²
 were exceeding sorrowful, and
 began to say unto him every
 one, Is it I, Lord? And he ²³
 answered and said, He that
 dipped his hand with me in
 the dish, the same shall be-
 tray me. The Son of man ²⁴
 goeth, even as it is written of
 him: but woe unto that man
 through whom the Son of man
 is betrayed! good were it ⁵for
 that man if he had not been
 born. And Judas, which be-
 25 trayed him, answered and
 said, Is it I, Rabbi? He
 saith unto him, Thou hast
 said. And as they were eat-
 26 ing, Jesus took ⁶bread, and
 blessed, and brake it; and
 he gave to the disciples, and
 said, Take, eat; this is my
 body. And he took ⁷a cup, ²⁷
 and gave thanks, and gave to
 them, saying, Drink ye all of
 it; for this is my blood of ⁸the ²⁸
⁹covenant, which is shed for
 many unto remission of sins.
 But I say unto you, I will ²⁹
 not drink henceforth of this
 fruit of the vine, until that
 day when I drink it new with
 you in my Father's kingdom.

And when they had sung ³⁰
 a hymn, they went out unto
 the mount of Olives.

Then saith Jesus unto them, ³¹
 All ye shall be ¹⁰offended in me
 this night: for it is written, I
 will smite the shepherd, and
 the sheep of the flock shall be
 scattered abroad. But after ³²
 I am raised up, I will go be-

¹ Gr. *cast*. ² Or, *these good tidings* ³ Or, *Teacher* ⁴ Many
authorities, some ancient, omit disciples. ⁵ Gr. *for him if that man.*
⁶ Or, *a loaf*. ⁷ Some ancient authorities read *the cup.* ⁸ Or, *the testa-*
ment ⁹ Many ancient authorities insert *new.* ¹⁰ Gr. *caused to stumble.*

33 fore you into Galilee. But Peter answered and said unto him, If all shall be ¹offended in thee, I will never
 34 be ¹offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt
 35 deny me thrice. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.
 36 Then cometh Jesus with them unto ²a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.
 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and
 38 sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with
 39 me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will,
 40 but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me
 41 one hour? ³Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
 42 Again, a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it,

thy will be done. And he ⁴³came again and found them sleeping, for their eyes were heavy. And he left them a-⁴⁴gain, and went away, and prayed a third time, saying again the same words. Then ⁴⁵cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be ⁴⁶going: behold, he is at hand that betrayeth me.

And while he yet spake, ⁴⁷lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him ⁴⁸gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And ⁴⁹straightway he came to Jesus, and said, Hail, Rabbi; and ⁵⁰kissed him. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of ⁵¹them that were with Jesus stretched out his hand, and drew his sword, and smote the ⁵²servant of the high priest, and struck off his ear. Then ⁵³saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I can-

¹ Gr. caused to stumble. ² Gr. an enclosed piece of ground. ³ Or.
 Watch ye, and pray that ye enter not ⁴ Gr. kissed him much. ⁵ Gr.

bondservant.

not beseech my Father, and he shall even now send me more than twelve legions of
 54 angels? How then should the scriptures be fulfilled, that
 55 thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took
 56 me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

57 And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers,
 59 to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might
 60 put him to death; and they found it not, though many false witnesses came. But
 61 afterward came two, and said, This man said, I am able to destroy the ¹temple of God, and to build it in three days.
 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against
 63 thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what
 64 think ye? They answered and said, He is ²worthy of death. Then did they spit in his face and buffet him: and some smote him ³with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. But he denied before
 7 them all, saying, I know not what thou sayest. And when
 7 he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with
 7 an oath, I know not the man. And after a little
 7 while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee. Then began
 7 he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remembered the
 7

¹ Or, sanctuary: as in ch. xxiii. 35; xxvii. 5. with rods

² Gr. liable to.

³ Or,

word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 ¹ Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put ² him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

³ Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, ⁴ saying, I have sinned in that I betrayed ¹ innocent blood.

But they said, What is that ⁵ to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away ⁶ and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the ² treasury, since it is the price ⁷ of blood. And they took counsel, and bought with them the potter's field, to bury

⁸ strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken ³ by Jeremiah the prophet, saying, And ⁴ they took the thirty pieces of silver, the price of him that was priced, ⁵ whom *certain* of the children ¹⁰ of Israel did price; and ⁶ they

gave them for the potter's field, as the Lord appointed me.

Now Jesus stood before the ¹¹ governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was ¹² accused by the chief priests and elders, he answered nothing. Then saith Pilate ¹³ unto him, Hearest thou not how many things they witness against thee? And he gave ¹⁴ him no answer, not even to one word: insomuch that the governor marvelled greatly. Now at ⁷ the feast the governor ¹⁵ was wont to release unto the multitude one prisoner, whom they would. And they had ¹⁶ then a notable prisoner, called Barabbas. When therefore ¹⁷ they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For ¹⁸ he knew that for envy they had delivered him up. And ¹⁹ while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now ²⁰ the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the ²¹ governor answered and said

¹ Many ancient authorities read *righteous*.

² *sacred treasury*. Compare Mark vii. 11.

³ Gr. *corbanas*, that is *sacred treasury*.

⁴ Or, *through*.

⁵ Or, *whom they priced on the part of the sons of Israel*.

⁶ Some ancient authorities read *I gave*.

⁷ Or, *a feast*.

⁸ Or, *I took*.

⁹ Some ancient

unto them, Whether of the twain will ye that I release unto you? And they said, **22** Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let **23** him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him **24** be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent ¹ of the blood of this righteous man: see ye to it. **25** And all the people answered and said, His blood be on us, **26** and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified. **27** Then the soldiers of the governor took Jesus into the ² palace, and gathered unto **28** him the whole ³ band. And they ⁴ stripped him, and put **29** on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, **30** King of the Jews! And they spat upon him, and took the reed and smote him on the **31** head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they **32** found a man of Cyrene, Simon by name: him they ⁵ compelled to go with them, that he might bear his cross. And **33** when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink **34** mingled with gall: and when he had tasted it, he would not drink. And when they had **35** crucified him, they parted his garments among them, casting lots: and they sat and **36** watched him there. And they **37** set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then **38** are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railled **39** on him, wagging their heads, and saying, Thou that de- **40** stroyest the ⁶ temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also **41** the chief priests mocking him, with the scribes and elders, said, He saved others; ⁷ him- **42** self he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; **43** let him deliver him now, if he desireth him: for he said, I am the Son of God. And **44** the robbers also that were crucified with him cast upon him the same reproach.

¹ Some ancient authorities read of this blood: see ye &c. ² Gr. *Prætorium*. See Mark xv. 16. ³ Or, cohort ⁴ Some ancient authorities read clothed. ⁵ Gr. *impressed*. ⁶ Or, sanctuary ⁷ Or, can he not save himself?

45 Now from the sixth hour there was darkness over all the ¹land until the ninth hour.
 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, ²why hast thou forsaken
 47 me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of
 48 them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him
 49 to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.³
 50 And Jesus cried again with a loud voice, and yielded up his
 51 spirit. And behold, the veil of the ⁴temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were
 52 rent; and the tombs were opened; and many bodies of the saints that had fallen
 53 asleep were raised; and coming forth out of the tombs after his resurrection they entered
 54 into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was ⁵the
 55 Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, minister-

ing unto him: among whom ⁵⁶was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, ⁵⁷there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to ⁵⁸Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, ⁵⁹and wrapped it in a clean linen cloth, and laid it in his ⁶⁰own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene ⁶¹was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which ⁶²is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, ⁶³Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said ⁶⁵unto them, ⁶Ye have a guard: go your way, ⁷make it as sure

¹ Or, earth ² Or, why didst thou forsake me? ³ Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.* ⁴ Or, sanctuary ⁵ Or, a son of God ⁶ Or, Take a guard ⁷ Or, make it sure, as ye know.

66 as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 ¹ Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the ² sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the ³ stone, and sat upon it. His appearance was as lightning, and his raiment white as ⁴ snow: and for fear of him the watchers did quake, and ⁵ became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been cruci- ⁶ fied. He is not here; for he is risen, even as he said. Come, see the place ¹ where ⁷ the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see ⁸ him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his ⁹ disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and ¹⁰ worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they

depart into Galilee, and there shall they see me.

Now while they were going, ¹¹ behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assem- ¹² bled with the elders, and had taken counsel, they gave large money unto the soldiers, say- ¹³ ing, Say ye, His disciples came by night, and stole him away while we slept. And ¹⁴ if this ² come to the governor's ears, we will persuade him, and rid you of care. So they ¹⁵ took the money, and did as they were taught: and this saying was spread abroad among the Jews, and *continueth* until this day.

But the eleven disciples ¹⁶ went into Galilee, unto the mountain where Jesus had appointed them. And when ¹⁷ they saw him, they worshipped *him*: but some doubted. And Jesus came to ¹⁸ them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye there- ¹⁹ fore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching ²⁰ them to observe all things whatsoever I commanded you: and lo, I am with you ³ alway, even unto ⁴ the end of the world.

¹ Many ancient authorities read *where he lay*. ² Or, *come to a hearing before the governor* ³ Gr. *all the days*. ⁴ Or, *the consummation of the age*

THE GOSPEL

ACCORDING TO

S. MARK.

1 ¹ THE beginning of the gospel of Jesus Christ, ¹ the Son of God.
² Even as it is written ² in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
³ The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
⁴ John came, who baptized in the wilderness and preached the baptism of repentance
⁵ unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their
⁶ sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild
⁷ honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes

I am not ³ worthy to stoop down and unloose. I baptized ⁸ you ⁴ with water; but he shall baptize you ⁴ with the ⁵ Holy Ghost.

And it came to pass in those ⁹ days, that Jesus came from Nazareth of Galilee, and was baptized of John ⁶ in the Jordan. And straightway coming ¹⁰ up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice ¹¹ came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit ¹² driveth him forth into the wilderness. And he was in ¹³ the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now after that John was ¹⁴ delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time ¹⁵ is fulfilled, and the kingdom

¹ Some ancient authorities omit the Son of God. ² Some ancient authorities read in the prophets. ³ Gr. sufficient.

Spirit: and so throughout this book.

⁴ Or, in

⁵ Gr. into.

⁶ Or, Holy

of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed

18 him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit;

24 and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked ¹him, saying, Hold thy peace, and come out of him. And the unclean spirit, ²tearing him and crying with a loud voice, came out of him.

And they were all amazed, ²⁷insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the report of him went ²⁸out straightway everywhere into all the region of Galilee round about.

And straightway, ³when ²⁹they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother ³⁰lay sick of a fever; and straightway they tell him of her: and he came and took ³¹her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun ³²did set, they brought unto him all that were sick, and them that were ⁴possessed with devils. And all the city ³³was gathered together at the door. And he healed many ³⁴that were sick with divers diseases, and cast out many ⁵devils; and he suffered not the ⁵devils to speak, because they knew him ⁶.

And in the morning, a great ³⁵while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they ³⁶that were with him followed after him; and they found ³⁷him, and say unto him, All

¹ Or, it ² Or, convulsing ³ Some ancient authorities read *when he was come out of the synagogue, he came &c.* ⁴ Or, demoniacs ⁵ Gr. *demons.* ⁶ Many ancient authorities add to be Christ. See Luke iv. 41.

- 38 are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.
- 39 And he went into their synagogues throughout all Galilee, preaching and casting out ¹ devils.
- 40 And there cometh to him a leper, beseeching him, ² and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
- 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; ³ be thou made clean. And straightway the leprosy departed from him, and he was ⁴ made clean. And he ⁵ strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto ⁶ them. But he went out, and began to publish it much, and to spread abroad the ⁷ matter, insomuch that ⁸ Jesus could no more openly enter into ⁹ a city, but was without in desert places: and they came to him from every quarter.
- 2 1 And when he entered again into Capernaum after some days, it was noised that he ² was ³ in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. And they come, ⁴ bringing unto him a man sick of the palsy, borne of four. And when they could not ⁵ come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And ⁶ Jesus seeing their faith saith unto the sick of the palsy, ⁷ Son, thy sins are forgiven. But there were certain of the ⁸ scribes sitting there, and reasoning in their hearts, Why ⁹ doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is ¹⁰ easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that ¹¹ the Son of man hath ¹² power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take ¹³ up thy bed, and go unto thy house. And he arose, and ¹⁴ straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God,

¹ Gr. *demons*. ² Some ancient authorities omit and kneeling down to him. ³ Or, *sternly* ⁴ Gr. *word*. ⁵ Gr. *he*. ⁶ Or, *the city* ⁷ Or, *at home* ⁸ Many ancient authorities read bring him unto him. ⁹ Gr. *Child*. ¹⁰ Or, *authority*

- saying, We never saw it on this fashion.
- 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.
- 15 And it came to pass, that he was sitting at meat in his house, and many ¹publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes ²of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, ³He eateth ⁴and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are ⁵whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
- 18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they can-
- not fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old ⁶wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.
- And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples ⁷began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house of God ⁸when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.

¹ See marginal note on Matt. v. 46. ² Some ancient authorities read *and the Pharisees.* ³ Or, How is it that he eateth...sinners? ⁴ Some ancient authorities omit and drinketh. ⁵ Gr. *strong.* ⁶ That is, *skins used as bottles.* ⁷ Gr. *began to make their way plucking.* ⁸ Some ancient authorities read in the days of Abiathar the high priest.

3 ¹ And he entered again into the synagogue; and there was a man there which had his ² hand withered. And they watched him, whether he would heal him on the sabbath day; that they might ³ accuse him. And he saith unto the man that had his hand withered, ¹ Stand forth. ⁴ And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But ⁵ they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was ⁶ restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him. ⁷ And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, ⁸ and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ² what great things he did, ⁹ came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: ¹⁰ for he had healed many;

insomuch that as many as had ³ plagues ⁴ pressed upon him that they might touch him. And the unclean spirits, ¹¹ whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged ¹² them much that they should not make him known.

And he goeth up into the ¹³ mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, ⁵ ¹⁴ that they might be with him, and that he might send them forth to preach, and to have ¹⁵ authority to cast out ⁶ devils: ⁷ and Simon he surnamed ¹⁶ Peter; and James the *son* of ¹⁷ Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and An- ¹⁸ drew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the ⁸ Cananæan, and Judas Iscariot, which also ¹⁹ betrayed him.

And he cometh ⁹ into a house. And the multitude ²⁰ cometh together again, so that they could not so much as eat bread. And when his ²¹ friends heard it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which ²² came down from Jerusalem

¹ Gr. *Arise into the midst.*
scourges.

⁴ Gr. *fell.*

⁵ Some ancient authorities add *whom also he*
named apostles. See Luke vi. 13.

⁶ Gr. *demons.*

⁷ Some ancient
authorities insert *and he appointed twelve.*

⁸ Or, *Zealot.*

⁹ Or, *home* See Luke vi. 15.

said, He hath Beelzebub, and,
¹By the prince of the ²devils
 casteth he out the ²devils.
²³And he called them unto
 him, and said unto them in
 parables, How can Satan cast
²⁴out Satan? And if a kingdom
 be divided against itself, that
²⁵kingdom cannot stand. And
 if a house be divided against
 itself, that house will not be
²⁶able to stand. And if Satan
 hath risen up against himself,
 and is divided, he cannot
²⁷stand, but hath an end. But
 no one can enter into the
 house of the strong *man*, and
 spoil his goods, except he first
 bind the strong *man*; and
 then he will spoil his house.
²⁸Verily I say unto you, All
 their sins shall be forgiven
 unto the sons of men, and
 their blasphemies wherewith
 soever they shall blaspheme:
²⁹but whosoever shall blas-
 pheme against the Holy Spirit
 hath never forgiveness, but
 is guilty of an eternal sin:
³⁰because they said, He hath
 an unclean spirit.
³¹And there come his mo-
 ther and his brethren; and,
 standing without, they sent
³²unto him, calling him. And
 a multitude was sitting about
 him; and they say unto him,
 Behold, thy mother and thy
 brethren without seek for
³³thee. And he answereth them,
 and saith, Who is my mother
³⁴and my brethren? And look-
 ing round on them which sat
 round about him, he saith,
Behold, my mother and my

brethren! For whosoever ³⁵
 shall do the will of God, the
 same is my brother, and
 sister, and mother.

And again he began to ¹⁴
 teach by the sea side. And
 there is gathered unto him a
 very great multitude, so that
 he entered into a boat, and
 sat in the sea; and all the
 multitude were by the sea
 on the land. And he taught ²
 them many things in parables,
 and said unto them in his
 teaching, Harken: Behold, ³
 the sower went forth to sow:
 and it came to pass, as he ⁴
 sowed, some *seed* fell by the
 way side, and the birds came
 and devoured it. And other ⁵
 fell on the rocky *ground*,
 where it had not much earth;
 and straightway it sprang up,
 because it had no deepness of
 earth: and when the sun was ⁶
 risen, it was scorched; and
 because it had no root, it
 withered away. And other ⁷
 fell among the thorns, and
 the thorns grew up, and
 choked it, and it yielded no
 fruit. And others fell into ⁸
 the good ground, and yielded
 fruit, growing up and in-
 creasing; and brought forth,
 thirtyfold, and sixtyfold, and
 a hundredfold. And he said, ⁹
 Who hath ears to hear, let
 him hear.

And when he was alone, ¹⁰
 they that were about him
 with the twelve asked of him
 the parables. And he said ¹¹
 unto them, Unto you is given
 the mystery of the kingdom

of God: but unto them that are without, all things are
 12 done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be for-
 13 given them. And he saith unto them, Know ye not this parable? and how shall ye
 14 know all the parables? The
 15 sower soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in
 16 them. And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive
 17 it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straight-
 18 way they stumble. And others are they that are sown among the thorns; these are they that have heard the word,
 19 and the cares of the ¹ world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, Is

the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? For there is no-
 22 thing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. If any man hath ears to hear,
 23 let him hear. And he said 24 unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that 25 hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

And he said, So is the king-
 26 dom of God, as if a man should cast seed upon the earth; and should sleep and
 27 rise night and day, and the seed should spring up and grow, he knoweth not how. The earth ² beareth fruit of 28 herself; first the blade, then the ear, then the full corn in the ear. But when the fruit 29
³ is ripe, straightway he ⁴ putteth forth the sickle, because the harvest is come.

And he said, How shall we 30 liken the kingdom of God? or in what parable shall we set it forth? ⁵ It is like a 31 grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is 32 sown, groweth up, and becometh greater than all the herbs, and putteth out great

¹ Or, *age*
⁶ Gr. *As unto*.

² Or, *yieldeth*

³ Or, *alloweth*

⁴ Or, *sendeth forth*

branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats

37 were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, ¹Master, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful?

41 have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 1 And they came to the other side of the sea, into the country of the Gerasenes.

2 And when he was come out of the boat, straightway there met him out of the tombs a

man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea.

14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that
 15 had come to pass. And they come to Jesus, and behold ¹him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were
 16 afraid. And they that saw it declared unto them how it befell ¹him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with ²devils besought him that he might be with
 19 him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had
 20 mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
 21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him:
 22 and he was by the sea. And there cometh one of the rulers of the synagogue, Jairo by name; and seeing him, he
 23 falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands

on her, that she may be ³made whole, and live. And ²⁴he went with him; and a great multitude followed him, and they thronged him.

And a woman, which had ²⁵an issue of blood twelve years, and had suffered many things ²⁶of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having ²⁷heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch ²⁸but his garments, I shall be ³made whole. And straight- ²⁹way the fountain of her blood was dried up; and she felt in her body that she was healed of her ⁴plague. And straight- ³⁰way Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked ³²round about to see her that had done this thing. But ³³the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And ³⁴he said unto her, Daughter, thy faith hath ⁵made thee whole; go in peace, and be whole of thy ⁴plague.

While he yet spake, they ³⁵come from the ruler of the

¹ Or, the *demoniac*
⁵ Or, *saved thee*

² Gr. *demons*.

³ Or, *saved*

⁴ Gr. *scourge*.

synagogue's *house*, saying, Thy daughter is dead: why troublest thou the ¹Master
 36 any further? But Jesus, ²not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only
 37 believe. And he suffered no man to follow with him, save Peter, and James, and John
 38 the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing
 39 greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not
 40 dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth
 41 in where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto
 42 thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a
 43 great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.
 6 1 And he went out from thence; and he cometh into his own country; and his
 2 disciples follow him. And

when the sabbath was come, he began to teach in the synagogue: and ³many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what* mean such ⁴mighty works wrought by his hands? Is ⁵not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were ⁵offended in him. And Jesus said unto them, ⁴A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no ⁵⁶mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of ⁶their unbelief.

And he went round about the villages teaching.

And he called unto him the ⁷twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and ⁸he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no ⁷money in their ⁸purse; but *to go* shod ⁹with sandals: and, *said* he, put not on two coats. And ¹⁰he said unto them, Wheresoever ye enter into a house, there abide till ye depart

¹ Or, *Teacher* ² Or, *overhearing* ³ Some ancient authorities insert *the*. ⁴ Gr. *powers*. ⁵ Gr. *caused to stumble*. ⁶ Gr. *power*. ⁷ Gr. *brass*. ⁸ Gr. *girdle*.

11 thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
 12 And they went out, and preached that *men* should repent. And they cast out many ¹devils, and anointed with oil many that were sick, and healed them.
 14 And king Herod heard *thereof*; for his name had become known: and ²he said, John ³the Baptist is risen from the dead, and therefore do these powers work in him.
 15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen.
 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her.
 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him;
 20 and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he ⁴was much perplexed; and he
 21 heard him gladly. And when a convenient day was come,

that Herod on his birthday made a supper to his lords, and the ⁵high captains, and the chief men of Galilee; and ⁶when the daughter of Herodias herself came in and danced, ⁷she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he ⁸swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went ⁹out, and said unto her mother, What shall I ask? And she said, The head of John ³the Baptist. And she ¹⁰came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John ³the Baptist. And the king was ¹¹exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straight-
 27 way the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and ¹²brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when ¹³his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.
 And the apostles gather ¹⁴30

¹ Gr. *demons*. ² Some ancient authorities read *they*. ³ Gr. the Baptistizer. ⁴ Many ancient authorities read *did many things*. ⁵ Or, military tribunes. ⁶ Gr. *chiliarchs*. ⁷ Some ancient authorities read *his daughter Herodias*. ⁸ Or, *it*.

themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they
 31 had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much
 32 as to eat. And they went away in the boat to a desert
 33 place apart. And *the people* saw them going, and many knew *them*, and they ran there together ¹on foot from all the cities, and outwent
 34 them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them
 35 many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent:
 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.
 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ²pennyworth of bread, and give them to eat?
 38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
 39 And he commanded them that all should ³sit down by companies upon the green grass.

And they sat down in ranks, 40 by hundreds, and by fifties. And he took the five loaves 41 and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, 42 and were filled. And they 43 took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the 44 loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave 45 of them, he departed into the mountain to pray. And 47 when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in 48 rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but 49 they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all 50 saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he 51 went up unto them into the

¹ Or, by land

² See marginal note on Matt. xviii. 28.

³ Gr. recline.

boat; and the wind ceased: and they were sore amazed ⁵² in themselves; for they understood not concerning the loaves, but their heart was hardened.

⁵³ And when they had ¹crossed over, they came to the land unto Gennesaret, and moored ⁵⁴ to the shore. And when they were come out of the boat, straightway *the people* knew ⁵⁵ him, and ran round about that whole region, and began to carry about on their beds those that were sick, where ⁵⁶ they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched ²him were made whole.

⁷ ¹ And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from ² Jerusalem, and had seen that some of his disciples ate their bread with ³defiled, that is, ³unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands ⁴diligently, eat not, holding the tradition of the elders: ⁴ and *when they come* from the marketplace, except they ⁵wash themselves, they eat not: and many other things there be, which they have

received to hold, ⁶washings of cups, and pots, and brassen vessels⁷. And the Pharisees ⁸ and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with ³defiled hands? And ⁶ he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.

But in vain do they wor-⁷ ship me,

Teaching as *their* doctrines the precepts of men.

Ye leave the commandment ⁸ of God, and hold fast the tradition of men. And he ⁹ said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses ¹⁰ said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him ⁸die the death: but ye say, If a man ¹¹ shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye ¹² longer suffer him to do aught for his father or his mother; making void the word of God ¹³ by your tradition, which ye have delivered: and many such like things ye do. And ¹⁴ he called to him the multi-

¹ Or, crossed over to the land, they came unto Gennesaret

² Or, common

⁴ Or, up to the elbow Gr. with the fist.

Some ancient authorities read sprinkle themselves.

⁷ Many ancient authorities add and couches.

⁸ Or, it

⁵ Gr. baptize.

⁶ Gr. baptizings.

⁸ Or, surely die

tude again, and said unto them, Hear me all of you, 15 and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.¹

17 And when he was entered into the house from the multitude, his disciples asked of 18 him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that what-

soever from without goeth into the man, it cannot 19 defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said,*

20 making all meats clean. And he said, That which proceedeth out of the man, that 21 defileth the man. For from within, out of the heart of men, ²evil thoughts proceed, 22 fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, 23 foolishness: all these evil things proceed from within, and defile the man.

24 And from thence he arose, and went away into the borders of Tyre³ and Sidon. And he entered into a house, and would have no man know it: and he could not be hid.

25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at

his feet. Now the woman⁴ was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the ⁵devil out of her daughter. And he said⁷ unto her, Let the children first be filled: for it is not meet to take the children's ⁶bread and cast it to the dogs. But she answered and saith⁸ unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For⁹ this saying go thy way; the ⁵devil is gone out of thy daughter. And she went¹⁰ away unto her house, and found the child laid upon the bed, and the ⁵devil gone out.

And again he went out¹¹ from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring¹² 32 unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside¹³ 33 from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking¹⁴ 34 up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his¹⁵ 35 ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that¹⁶ 36 they should tell no man: but

¹ Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.* ² Gr. *thoughts that are evil.* ³ Some ancient authorities omit *and Sidon.* ⁴ Or, *Gentile* ⁵ Gr. *demon.* ⁶ Or, *loaf*

the more he charged them, so much the more a great deal
 37 they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

8 1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,
 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to
 3 eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from
 4 far. And his disciples answered him, Whence shall one be able to fill these men with ¹bread here in a desert
 5 place? And he asked them, How many loaves have ye?
 6 And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.
 7 And they had a few small fishes: and having blessed them, he commanded to set
 8 these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over,
 9 seven baskets. And they

were about four thousand: and he sent them away. And 10 straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came 11 forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply 12 in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And 13 he left them, and again entering into the boat departed to the other side.

And they forgot to take 14 bread; and they had not in the boat with them more than one loaf. And he charged 15 them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with 16 another, ²saying, ³We have no bread. And Jesus per- 17 ceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and 18 having ears, hear ye not? and do ye not remember? When 19 I brake the five loaves among the five thousand, how many ⁴baskets full of broken pieces took ye up? They say unto him, Twelve. And when the 20 seven among the four thousand, how many ⁴basketfuls

¹ Gr. *loaves*. ² Some ancient authorities read because they had no bread. ³ Or, *It is because we have no bread*. ⁴ Basket in ver. 19 and 20 represents different Greek words.

- of broken pieces took ye up? And they say unto him,
 21 Seven. And he said unto them, Do ye not yet understand?
- 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
- 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked
- 24 him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as
- 25 trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and
- 26 saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.
- 27 And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?
- 28 And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. And he asked
- 29 them, But who say ye that I am? Peter answereth and saith unto him, Thou art the
- 30 Christ. And he charged them that they should tell
- 31 no man of him. And he began to teach them, that the Son of man must suffer *many things*, and be rejected
- by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake *the* saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For *who*soever would save his ¹life shall lose it; and *who*soever shall lose his ¹life for my sake and the gospel's shall save it. For what doth *it* profit a man, to gain the whole world, and forfeit his ¹life? For what should a *man* give in exchange for his ¹life? For *who*soever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said *unto* them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.
- And after six days Jesus *taketh* with him Peter, and James, and John, and bring-

eth them up into a high mountain apart by themselves: and he was trans-
 3 figured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten
 4 them. And there appeared unto them Elijah with Moses: and they were talking with
 5 Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three ¹tabernacles; one for thee, and one for Moses, and one for Elijah.
 6 For he wist not what to answer; for they became sore
 7 afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.
 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen
 10 again from the dead. And they kept the saying, questioning among themselves what the rising again from
 11 the dead should mean. And they asked him, saying, ²The scribes say that Elijah must
 12 first come. And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man,

that he should suffer many things and be set at nought? But I say unto you, that ¹³Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

And when they came to ¹⁴the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the mul- ¹⁵titude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What ¹⁶question ye with them? And one of the multitude ¹⁷answered him, ³Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh ¹⁸him, it ⁴dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And ¹⁹he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto ²⁰him: and when he saw him, straightway the spirit ⁵tore him grievously; and he fell on the ground, and wallowed foaming. And he asked his ²¹father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath ²²cast him both into the fire and into the waters, to

¹ Or, booths ² Or, How is it that the scribes say...come?
 Teacher ⁴ Or, rendeth him ⁵ Or, convulsed

³ Or,

destroy him: but if thou canst do anything, have compassion on us, and help us.
 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth.
 24 Straightway the father of the child cried out, and said¹, I believe; help thou mine un-
 25 belief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into
 26 him. And having cried out, and ²torn him much, he came out: and the child became as one dead; insomuch that the more part said, He is
 27 dead. But Jesus took him by the hand, and raised him
 28 up; and he arose. And when he was come into the house, his disciples asked him privately, ³saying, We could
 29 not cast it out. And he said unto them, This kind can come out by nothing, save by prayer⁴.
 30 And they went forth from thence, and passed through Galilee; and he would not that any man should know
 31 it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.
 32 But they understood not the

saying, and were afraid to ask him.

And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held
 33 their peace: for they had disputed one with another in the way, who *was* the ⁵greatest. And he sat down, and
 34 called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and
 35 set him in the midst of them: and taking him in his arms, he said unto them, Whoso-
 36 ever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not
 37 me, but him that sent me.

John said unto him, ⁶Master, we saw one casting out ⁷devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid
 38 him not: for there is no man which shall do a ⁸mighty work in my name, and be able quickly to speak evil of me. For he that is not against us
 39 is for us. For whosoever
 40 shall give you a cup of water to drink, ⁹because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever
 41 shall cause one of these little ones that believe ¹⁰on me to stumble, it were better for

¹ Many ancient authorities add *with tears*. ² Or, *convulsed* ³ Or, *How is it that we could not cast it out?* ⁴ Many ancient authorities add *and fasting*. ⁵ Gr. *greater*. ⁶ Or, *Teacher* ⁷ Gr. *demons*. ⁸ Gr. *vower*. ⁹ Gr. *in name that ye are*. ¹⁰ Many ancient authorities omit *on me*.

him if ¹a great millstone were hanged about his neck, and he were cast into the sea. **43** And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into ²hell, into the unquenchable **45** fire.³ And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into **47** ²hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ²hell; **48** where their worm dieth not, and the fire is not quenched. **49** For every one shall be salted **50** with fire⁴. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

10 ¹ And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them ² again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting ³ him. And he answered and said unto them, What did ⁴ Moses command you? And

they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus ⁵ said unto them, For your hardness of heart he wrote you this commandment. But ⁶ from the beginning of the creation, Male and female made he them. For this ⁷ cause shall a man leave his father and mother, ⁸ and shall cleave to his wife; and the ⁸ twain shall become one flesh: so that they are no more twain, but one flesh. What ⁹ therefore God hath joined together, let not man put asunder. And in the house ¹⁰ the disciples asked him again of this matter. And he saith ¹¹ unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she ¹² herself shall put away her husband, and marry another, she committeth adultery.

And they brought unto him ¹³ little children, that he should touch them: and the disciples rebuked them. But when ¹⁴ Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Who- ¹⁵ soever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took ¹⁶

¹ Gr. a millstone turned by an ass. ⁴⁶ (which are identical with ver. 48) are omitted by the best ancient authorities.

⁴ Many ancient authorities add *and every sacrifice shall be salted with salt. See Lev. ii. 13.*

² Gr. Gehenna.

³ Ver. 44 and

⁵ Some ancient authorities omit *and shall cleave to his wife.*

them in his arms, and blessed them, laying his hands upon them.

- 17 And as he was going forth ¹into the way, there ran one to him, and kneeled to him, and asked him, Good ²Master, what shall I do that I may
18 inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.
19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour
20 thy father and mother. And he said unto him, ²Master, all these things have I observed from my youth.
21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:
22 and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were amazed at his words. But Jesus answered again, and saith unto them, Children, how hard is it ³for them that trust in riches to enter into the kingdom of God! It is easier for a

camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying ⁴unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ⁵world to come eternal life. But many *that* are first shall be last; and the last first.

And they were in the way going up to Jerusalem; and Jesus was going before them: and they were amazed; ⁶and they that followed were afraid. And he took again the twelve and began to tell them the things that were to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the

¹ Or, on his way ² Or, Teacher ³ Some ancient authorities omit *for them that trust in riches*. ⁴ Many ancient authorities read *among themselves*. ⁵ Or, age ⁶ Or, but some as they followed were afraid.

34 Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, ¹Master, we would that thou shouldest do for us whatsoever we shall ask of

36 thee. And he said unto them,

What would ye that I should

37 do for you? And they said

unto him, Grant unto us that

we may sit, one on thy right

hand, and one on *thy* left hand,

38 in thy glory. But Jesus said

unto them, Ye know not what

ye ask. Are ye able to drink

the cup that I drink? or to

be baptized with the baptism

that I am baptized with?

39 And they said unto him, We

are able. And Jesus said

unto them, The cup that I

drink ye shall drink; and

with the baptism that I am

baptized withal shall ye be

40 baptized: but to sit on my right

hand or on *my* left hand is not

mine to give: but *it is for them*

for whom it hath been pre-

41 pared. And when the ten

heard it, they began to be moved

with indignation concerning

42 James and John. And Jesus

called them to him, and saith

unto them, Ye know that they

which are accounted to rule

over the Gentiles lord it over

them; and their great ones

exercise authority over them.

43 But it is not so among you:

but whosoever would become great among you, shall be your ²minister: and whosoever 44 would be first among you, shall be ³servant of all. For 45 verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho: 46

and as he went out from

Jericho, with his disciples

and a great multitude, the

son of Timæus, Bartimæus, a

blind beggar, was sitting by

the way side. And when he 47

heard that it was Jesus of

Nazareth, he began to cry

out, and say, Jesus, thou

son of David, have mercy on

me. And many rebuked him, 48

that he should hold his

peace: but he cried out the

more a great deal, Thou son

of David, have mercy on me.

And Jesus stood still, and 49

said, Call ye him. And they

call the blind man, saying

unto him, Be of good cheer:

rise, he calleth thee. And he, 50

casting away his garment,

sprang up, and came to Jesus.

And Jesus answered him, and 51

said, What wilt thou that I

should do unto thee? And

the blind man said unto him,

⁴Rabboni, that I may receive

my sight. And Jesus said 52

unto him, Go thy way; thy

faith hath ⁵made thee whole.

And straightway he received

his sight, and followed him in

the way.

And when they draw nigh 11

unto Jerusalem, unto Beth-

¹ Or, Teacher ² Or, servant ³ Gr. bondservant. ⁴ See John xx. 16.

⁵ Or, saved thee

phage and Bethany, at the mount of Olives, he sendeth
 2 two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and
 3 bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he¹ will
 4 send him² back hither. And they went away, and found a colt tied at the door without in the open street; and
 5 they loose him. And certain of them that stood there said unto them, What do ye, loos-
 6 ing the colt? And they said unto them even as Jesus had said: and they let them go.
 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon
 8 him. And many spread their garments upon the way; and others³ branches, which they
 9 had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the
 10 Lord: Blessed is the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.
 11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
 12 And on the morrow, when

they were come out from Bethany, he hungered. And 13 seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he an- 14 swered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jeru- 15 salem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer 16 that any man should carry a vessel through the temple. And he taught, and said unto 17 them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests 18 and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

And ⁴every evening ⁵he 19 went forth out of the city.

And as they passed by in 20 the morning, they saw the fig tree withered away from the roots. And Peter calling 21 to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is

¹ Gr. sendeth.
 evening came.

² Or, again

³ Gr. layers of leaves.

⁴ Gr. whenever

⁵ Some ancient authorities read they.

22 withered away. And Jesus answering saith unto them, 23 Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye 25 shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.¹ 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the 28 elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do 29 these things? And Jesus said unto them, I will ask of you one ²question, and answer me, and I will tell you by what authority I do 30 these things. The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe 32 him? ³But should we say, From men—they feared the

people: ⁴for all verily held John to be a prophet. And 33 they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

And he began to speak unto ¹ 12 them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the ² season he sent to the husbandmen a ⁵servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat ³ him, and sent him away empty. And again he sent unto them ⁴ another ⁵servant; and him they wounded in the head, and handled shamefully. And ⁵ he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved ⁶ son: he sent him last unto them, saying, They will reverence my son. But those hus- ⁷ bandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And ⁸ they took him, and killed him, and cast him forth out of the vineyard. What therefore ⁹ will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

¹ Many ancient authorities add ver. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. ² Gr. word.

³ Or, But shall we say, From men? ⁴ Or, for all held John to be a prophet indeed. ⁵ Gr. bondservant.

10 Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord, And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14 And when they were come, they say unto him, ¹Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto

15 Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ²penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, 17 Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that

there is no resurrection; and they asked him, saying, ¹Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There ²⁰were seven brethren: and the first took a wife, and dying left no seed; and the second ²¹took her, and died, leaving no seed behind him; and the third likewise: and the seven ²²left no seed. Last of all the woman also died. In the ²³resurrection whose wife shall she be of them? for the seven had her to wife. Jesus ²⁴said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when ²⁵they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as ²⁶touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning the Bush*, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of ²⁷the dead, but of the living: ye do greatly err.

And one of the scribes came, ²⁸and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus ²⁹answered, The first is, Hear,

¹ Or, Teacher

² See marginal note on Matt. xviii. 28.

O Israel; ¹The Lord our God,
 30 the Lord is one: and thou
 shalt love the Lord thy God
 : ²with all thy heart, and ²with
 all thy soul, and ²with all
 thy mind, and ²with all thy
 31 strength. The second is this,
 Thou shalt love thy neighbour
 as thyself. There is none
 other commandment greater
 32 than these. And the scribe
 said unto him, Of ²a truth,
³Master, thou hast well said
 that he is one; and there is
 33 none other but he: and to
 love him with all the heart,
 and with all the understand-
 ing, and with all the strength,
 and to love his neighbour as
 himself, is much more than
 all whole burnt offerings and
 34 sacrifices. And when Jesus
 saw that he answered discreet-
 ly, he said unto him, Thou
 art not far from the kingdom
 of God. And no man after
 that durst ask him any ques-
 tion.

35 And Jesus answered and
 said, as he taught in the
 temple, How say the scribes
 that the Christ is the son
 36 of David? David himself said
 in the Holy Spirit,

The Lord said unto my
 Lord,

Sit thou on my right hand,
 Till I make thine enemies

⁴the footstool of thy feet.

37 David himself calleth him
 Lord; and whence is he his
 son? And ⁵the common people
 heard him gladly.

And in his teaching he ³⁶
 said, Beware of the scribes,
 which desire to walk in long
 robes, and to have salutations
 in the marketplaces, and chief ³⁹
 seats in the synagogues, and
 chief places at feasts: they ⁴⁰
 which devour widows' houses,
⁶and for a pretence make long
 prayers; these shall receive
 greater condemnation.

And he sat down over a ⁴¹
 gainst the treasury, and be-
 held how the multitude cast
⁷money into the treasury: and
 many that were rich cast in
 much. And there came ⁸a ⁴²
 poor widow, and she cast in
 two mites, which make a
 farthing. And he called un- ⁴³
 to him his disciples, and said
 unto them, Verily I say unto
 you, This poor widow cast in
 more than all they which are
 casting into the treasury: for ⁴⁴
 they all did cast in of their
 superfluity; but she of her
 want did cast in all that she
 had, even all her living.

And as he went forth out ¹³
 of the temple, one of his dis-
 ciples saith unto him, ³Master,
 behold, what manner of stones
 and what manner of buildings!
 And Jesus said unto him, Seest ²
 thou these great buildings?
 there shall not be left here
 one stone upon another, which
 shall not be thrown down.

And as he sat on the mount ³
 of Olives over against the
 temple, Peter and James and
 John and Andrew asked him

¹ Or, The Lord is our God; the Lord is one

Teacher

great multitude

³ Gr. one.

⁴ Some ancient authorities read underneath thy feet.

⁶ Or, even while for a pretence they make

² Gr. from.

³ Or,

⁵ Or, the

⁷ Gr. brass.

4 privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am *he*; and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; 8 but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. 9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto 10 them. And the gospel must first be preached unto all 11 the nations. And when they lead you to *judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy 12 Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ¹cause them to 13 be put to death. And ye shall be hated of all men

for my name's sake: but he that endureth to the end, the same shall be saved.

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and 15 let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe 17 unto them that are with child and to them that give suck in those days! And pray ye that 18 it be not in the winter. For 19 those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord 20 had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man 21 shall say unto you, Lo, here is the Christ; or, Lo, there; believe ²it not: for there shall 22 arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

But in those days, after 24 that tribulation, the sun shall be darkened, and the moon shall not give her light, and 25 the stars shall be falling from

¹ Or, put them to death

² Or, him

heaven, and the powers that are in the heavens shall be
 26 shaken. And then shall they see the Son of man coming in clouds with great power
 27 and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know
 29 that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that ¹he is nigh, *even* at
 30 the doors. Verily I say unto you, This generation shall not pass away, until all these
 31 things be accomplished. Heaven and earth shall pass away: but my words shall not pass
 32 away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the
 33 Father. Take ye heed, watch ²and pray: for ye know not
 34 when the time is. *It is as when a man, sojourning in another country, having left his house, and given authority to his ³servants, to each one his work, commanded also the*
 35 *porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or*
 36 *in the morning; lest coming*

suddenly he find you sleeping. And what I say unto 37 you I say unto all, Watch.

Now after two days was *the ¹14 feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not ²2 during the feast, lest haply there shall be a tumult of the people.*

And while he was in Beth- 3 any in the house of Simon the leper, as he sat at meat, there came a woman having ⁴an alabaster cruse of ointment of ⁵spikenard very costly; *and she brake the cruse, and poured it over his head. But ⁴4 there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this oint- ⁵5 ment might have been sold for above three hundred ⁶pence, and given to the poor. And they murmured against her. But Jesus said, ⁶6 Let her alone; why trouble ye her? she hath wrought a good work on me. For ye ⁷7 have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She ⁸8 hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, ⁹9 Wheresoever the gospel shall*

¹ Or, it
servants.

² Some ancient authorities omit *and pray*.

⁴ Or, a flask

⁵ Gr. pistie nard, pistie being perhaps a local name. Others take it to mean genuine; others, liquid.

⁸ Gr. bond-

⁹ See marginal note on Matt. xviii. 28.

be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, ¹he that was one of the twelve, went away unto the chief priests, that he might deliver him
11 unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou may-
13 est eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher
14 of water: follow him; and whersoever he shall enter in, say to the goodman of the house, The ²Master saith, Where is my guest-chamber, where I shall eat the passover
15 with my disciples? And he will himself shew you a large upper room furnished *and* ready: and there make ready for us.
16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve.
18 And as they ³sat and were

eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. They began ¹⁹to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, ²⁰*It is* one of the twelve, he that dippeth with me in the dish. For the Son of man ²¹goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ⁴for that man if he had not been born.

And as they were eating, ²²he took ⁵bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he ²³took a cup, and when he had given thanks, he gave to them: and they all drank of it. And ²⁴he said unto them, This is my blood of ⁶the ⁷covenant, which is shed for many. Verily I say unto you, I ²⁵will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

And when they had sung a ²⁶hymn, they went out unto the mount of Olives.

And Jesus saith unto them, ²⁷All ye shall be ⁸offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. How-
beit, after I am raised up, I will go before you into Galilee. But Peter said unto him, ²⁹Although all shall be ⁸offend-

¹ Gr. *the one of the twelve.* ² Or, Teacher ³ Gr. *reclined.* ⁴ Gr. *for him if that man.* ⁵ Or, a loaf ⁶ Or, the testament ⁷ Some ancient authorities insert *new.* ⁸ Gr. *caused to stumble.*

30 ed, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto ¹a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, 33 while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore 34 troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what 37 thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou 38 not watch one hour? ²Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the 39 flesh is weak. And again he went away, and prayed, 40 saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they

wist not what to answer him. And he cometh the third 41 time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, 42 let us be going: behold, he that betrayeth me is at hand.

And straightway, while he 43 yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him 44 had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And 45 when he was come, straightway he came to him, and saith, Rabbi; and ³kissed him. And they laid hands on him, 46 and took him. But a certain 47 one of them that stood by drew his sword, and smote the ⁴servant of the high priest, and struck off his ear. And 48 Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the 49 temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. And they all left him, 50 and fled.

And a certain young man 51 followed with him, having a linen cloth cast about him, over *his* naked body: and they lay hold on him; but he *sa*

¹ Gr. *an enclosed piece of ground.*
enter not ³ Gr. *kissed him much.*

² Or, Watch ye, and pray that ye
⁴ Gr. *bondservant.*

left the linen cloth, and fled naked.

- 53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the
54 elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the
55 light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.
56 For many bare false witness against him, and their witness
57 agreed not together. And there stood up certain, and bare false witness against him,
58 saying, We heard him say, I will destroy this ¹temple that is made with hands, and in three days I will build another made without hands.
59 And not even so did their
60 witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the

clouds of heaven. And the ⁶³high priest rent his clothes, and saith, What further need have we of witnesses? Ye ⁶⁴have heard the blasphemy: what think ye? And they all condemned him to be ²worthy of death. And some ⁶⁵began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with ³blows of their hands.

And as Peter was beneath ⁶⁶in the court, there cometh one of the maids of the high priest; and seeing Peter ⁶⁷warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, ⁶⁸saying, ⁴I neither know, nor understand what thou sayest: and he went out into the ⁵porch; ⁶and the cock crew. And the maid saw him, and ⁶⁹began again to say to them that stood by, This is one of them. But he again denied ⁷⁰it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to ⁷¹curse, and to swear, I know not this man of whom ye speak. And straightway the ⁷²second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny

¹ Or, sanctuary ² Gr. liable to. ³ Or, strokes of rods ⁴ Or, I neither know, nor understand: thou, what sayest thou? ⁵ Gr. forecourt.
⁶ Many ancient authorities omit and the cock crew.

me thrice. ¹And when he thought thereon, he wept.

- 5 ¹ And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to ²Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou ³sayest. And the chief priests accused him of many things. ⁴And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. ⁵But Jesus no more answered anything; insomuch that Pilate marvelled. ⁶Now at ²the feast he used to release unto them one prisoner, whom they asked of ⁷him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed ⁸murder. And the multitude went up and began to ask him *to do* as he was wont to ⁹do unto them. And Pilate answered them, saying, Will ye that I release unto you ¹⁰the King of the Jews? For he perceived that for envy the chief priests had delivered ¹¹him up. But the chief priests stirred up the multitude, that he should rather release Bar- ¹²abbas unto them. And Pilate again answered and said unto

them, What then shall I do unto him whom ye call the King of the Jews? And they ¹³cried out again, Crucify him. And Pilate said unto them, ¹⁴Why, what evil hath he done? But they cried out exceedingly, Crucify him. And Pilate, ¹⁵wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him ¹⁶away within the court, which is the ³Prætorium; and they call together the whole ⁴band. And they clothe him with ¹⁷purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, ¹⁸Hail, King of the Jews! And ¹⁹they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they ²⁰had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

And they ⁵compel one pass- ²¹ing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. And ²²they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him ²³wine mingled with myrrh: but he received it not. And ²⁴they crucify him, and part

¹ Or, *And he began to weep.*
echoes ⁵ Gr. *impress.*

² Or, *a feast*

³ Or, *palace*

⁴ Or,

his garments among them, casting lots upon them, what
 25 each should take. And it was the third hour, and they
 26 crucified him. And the super-
 scription of his accusation was written over, THE KING
 27 OF THE JEWS. And with him they crucify two robbers; one
 on his right hand, and one
 29 on his left.¹ And they that passed by railed on him, wag-
 ging their heads, and saying, Ha! thou that destroyest the
 2 temple, and buildest it in
 30 three days, save thyself, and come down from the cross.
 31 In like manner also the chief priests mocking him among
 themselves with the scribes said, He saved others; ³him-
 32 self he cannot save. Let the Christ, the King of Israel,
 now come down from the cross, that we may see and
 believe. And they that were crucified with him reproached
 him.

33 And when the sixth hour was come, there was darkness
 over the whole ⁴land until
 34 the ninth hour. And at the ninth hour Jesus cried with
 a loud voice, Eloi, Eloi, lama
 sabachthani? which is, being
 interpreted, My God, my God,
 5 why hast thou forsaken me?
 35 And some of them that stood by, when they heard it, said,
 Behold, he calleth Elijah.
 36 And one ran, and filling a
 sponge full of vinegar, put it

on a reed, and gave him to
 drink, saying, Let be; let us
 see whether Elijah cometh to
 take him down. And Jesus ³⁷
 uttered a loud voice, and gave
 up the ghost. And the veil ³⁸
 of the ²temple was rent in
 twain from the top to the
 bottom. And when the cen- ³⁹
 turion, which stood by over
 against him, saw that he ⁶so
 gave up the ghost, he said,
 Truly this man was ⁷the Son
 of God. And there were also ⁴⁰
 women beholding from afar:
 among whom were both Mary
 Magdalene, and Mary the
 mother of James the ⁸less and
 of Joses, and Salome; who, ⁴¹
 when he was in Galilee, fol-
 lowed him, and ministered
 unto him; and many other
 women which came up with
 him unto Jerusalem.

And when even was now ⁴²
 come, because it was the
 Preparation, that is, the day
 before the sabbath, there came ⁴³
 Joseph of Arimathæa, a coun-
 cillor of honourable estate,
 who also himself was looking
 for the kingdom of God; and
 he boldly went in unto Pilate,
 and asked for the body of
 Jesus. And Pilate marvelled ⁴⁴
 if he were already dead: and
 calling unto him the centu-
 rion, he asked him whether
 he ⁹had been any while dead.
 And when he learned it of ⁴⁵
 the centurion, he granted the
 corpse to Joseph. And he ⁴⁶

¹ Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.
² Or, sanctuary ³ Or, can he not save himself? ⁴ Or, earth ⁵ Or, why didst thou forsake me? ⁶ Many ancient authorities read *so cried out, and gave up the ghost.* ⁷ Or, a son of God ⁸ Gr. little ⁹ Many ancient authorities read *were already dead.*

bought a linen cloth; and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of James beheld where he was laid.

16 ¹ And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing

to any one; for they were afraid.

¹ Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven ² devils. She went and told them that he had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out ² devils; they shall speak with ³ new tongues;

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. ² Gr. demons. ³ Some ancient authorities omit new.

18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 So then the Lord Jesus, after he had spoken unto

them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

THE GOSPEL

ACCORDING TO

S. LUKE.

1 ¹ FORASMUCH as many have taken in hand to draw up a narrative concerning those matters which have been ¹fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of ²the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the ²things wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name

was Elisabeth. And they ⁶were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷they had no child, because that Elisabeth was barren, and they both were *now* ⁴well stricken in years.

Now it came to pass, while ⁸he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the ⁹temple of the Lord and burn incense. And the whole ¹⁰multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was ¹¹troubled when he saw him,

¹ Or, fully established by word of mouth ² Gr. words. ³ Or, which thou wast taught ⁴ Gr. advanced in their days. ⁵ Or, sanctuary

13 and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his
14 name John. And thou shalt have joy and gladness; and many shall rejoice at his
15 birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor
1 strong drink; and he shall be filled with the ²Holy Ghost, even from his mother's
16 womb. And many of the children of Israel shall he turn unto the Lord their
17 God. And he shall ³go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient
to walk in the wisdom of the just; to make ready for the Lord a people prepared for
18 him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife ⁴well
19 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good
20 tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be

fulfilled in their season. And ²¹the people were waiting for Zacharias, and they marvelled ⁵while he tarried in the ⁶temple. And when he ²²came out, he could not speak unto them: and they perceived that he had seen a vision in the ⁶temple: and he continued making signs unto them, and remained dumb. And it came to pass, ²³when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord ²⁵done unto me in the days wherein he looked upon me, to take away my reproach among men.

Now in the sixth month ²⁶the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a ²⁷virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And ²⁸he came in unto her, and said, Hail, thou that art ⁷highly favoured, the Lord is with thee⁸. But she was ²⁹greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel ³⁰said unto her, Fear not, Mary: for thou hast found ⁹favour with God. And be- ³¹

¹ Gr. *sikera*.

² Or, *Holy Spirit*: and so throughout this book.

³ Some ancient authorities read *come nigh before his face*.

⁴ Gr. *advanced in her days*.

⁵ Or, *at his tarrying*.

⁶ Or, *sanctuary*.

⁷ Or, *endued with grace*.

⁸ Many ancient authorities add *blessed art thou among women*. See ver. 42.

⁹ Or, *grace*.

hold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name
 32 JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father
 33 David: and he shall reign over the house of Jacob ¹for ever; and of his kingdom
 34 there shall be no end. And Mary said unto the angel, How shall this be, seeing I
 35 know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ²that which ³is to be born ⁴shall be called holy,
 36 the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ⁵was called
 37 barren. For no word from God shall be void of power.
 38 And Mary said, Behold, the ⁶handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
 39 And Mary arose in these days and went into the hill country with haste, into a
 40 city of Judah; and entered into the house of Zacharias
 41 and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of

Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice
 42 with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And ⁴³whence is this to me, that the mother of my Lord should come unto me? For behold, ⁴⁴when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that ⁴⁵
⁷believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, ⁴⁶
 My soul doth magnify the Lord,
 And my spirit hath rejoiced ⁴⁷
 in God my Saviour.
 For he hath looked upon ⁴⁸
 the low estate of his ⁸handmaiden:
 For behold, from henceforth all generations shall call me blessed.
 For he that is mighty hath ⁴⁹
 done to me great things; And holy is his name.
 And his mercy is unto generations and generations
 On them that fear him.
 He hath shewed strength ⁵¹
 with his arm;
 He hath scattered the proud ⁵²
⁹in the imagination of their heart.
 He hath put down princes ⁵³
 from their thrones,

¹ Gr. unto the ages.

called the Son of God.

insert of thee.

shall be

² Or, the holy thing which is to be born shall be

³ Or, is begotten

⁴ Some ancient authorities

⁵ Or, is

⁶ Gr. bondmaid.

⁷ Or, believed that there

⁸ Gr. bondmaiden.

⁹ Or, by

And hath exalted them of low degree.
 53 The hungry he hath filled with good things;
 And the rich he hath sent empty away.
 54 He hath holpen Israel his servant,
 That he might remember mercy
 55 (As he spake unto our fathers)
 Toward Abraham and his seed for ever.
 56 And Mary abode with her about three months, and returned unto her house.
 57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought
 58 forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and
 59 they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his
 60 father. And his mother answered and said, Not so; but
 61 he shall be called John. And they said unto her, There is none of thy kindred that is
 62 called by this name. And they made signs to his father, what he would have him
 63 called. And he asked for a writing tablet, and wrote, saying, His name is John.
 64 And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.
 65 And fear came on all that dwelt round about them:

and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid 66 them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias 67 was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord, the 68 God of Israel;

For he hath visited and wrought redemption for his people,

And hath raised up a horn 69 of salvation for us

In the house of his servant David

(As he spake by the mouth 70 of his holy prophets which have been since the world began),

Salvation from our enemies, 71 and from the hand of all that hate us;

To shew mercy towards our 72 fathers,

And to remember his holy covenant;

The oath which he swore 73 unto Abraham our father,

To grant unto us that we 74 being delivered out of the hand of our enemies

Should serve him without fear,

In holiness and righteousness 75 before him all our days.

Yea and thou, child, shalt 76 be called the prophet of the Most High:

For thou shalt go before

the face of the Lord to
make ready his ways;
77 To give knowledge of sal-
vation unto his people
In the remission of their
sins,

78 Because of the ¹tender
mercy of our God,

²Whereby the dayspring
from on high ³shall visit
us,

79 To shine upon them that
sit in darkness and the
shadow of death;

To guide our feet into the
way of peace.

80 And the child grew, and
waxed strong in spirit, and
was in the deserts till the
day of his shewing unto
Israel.

21 Now it came to pass in
those days, there went out a
decree from Cæsar Augustus,
that all ⁴the world should be
²enrolled. This was the first
enrolment made when Qui-
rinus was governor of Syria.
³All and all went to enrol them-
selves, every one to his own
⁴city. And Joseph also went
up from Galilee, out of the
city of Nazareth, into Judæa,
to the city of David, which
is called Bethlehem, because
he was of the house and
⁵family of David; to enrol
himself with Mary, who was
betrothed to him, being great
⁶with child. And it came to
pass, while they were there,
the days were fulfilled that
⁷she should be delivered. And

she brought forth her first-
born son; and she ~~w~~rapped
him in swaddling clothes,
and laid him in a manger,
because there was no room
for them in the inn.

And there were shepherds in ⁸
the same country abiding in
the field, and keeping ⁵watch
by night over their flock. And ⁹
an angel of the Lord stood
by them, and the glory of the
Lord shone round about them:
and they were sore afraid.
And the angel said unto ¹⁰
them, Be not afraid; for be-
hold, I bring you good tidings
of great joy which shall be to
all the people: for there is ¹¹
born to you this day in the
city of David a Saviour, which
is ⁶Christ the Lord. And this ¹²
~~is~~ the sign unto you; Ye
shall find a babe wrapped in
swaddling clothes, and lying
in a manger. And suddenly ¹³
there was with the angel a
multitude of the heavenly
host praising God, and say-
ing,

Glory to God in the high- ¹⁴
est,

And on earth ⁷peace among
⁸men in whom he is well
pleased.

And it came to pass, when ¹⁵
the angels went away from
them into heaven, the shep-
herds said one to another,
Let us now go even unto
Bethlehem, and see this ⁹thing
that is come to pass, which
the Lord hath made known

¹ Or, heart of mercy
read hath visited us.

² Or, Wherein ³ Many ancient authorities
⁴ Gr. the inhabited earth. ⁵ Or, night-watches

⁶ Or, Anointed Lord

⁷ Many ancient authorities read peace, good plea-

sure among men.

⁸ Gr. men of good pleasure.

⁹ Or, saying

16 unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to 18 them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these ¹ sayings, pondering them in her 20 heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the 23 Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young 25 pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon

him. And it had been re- 26 vealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he 27 came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him 28 into his arms, and blessed God, and said,

Now lettest thou thy ² servant depart, O ³ Lord, According to thy word, in peace;

For mine eyes have seen 30 thy salvation,

Which thou hast prepared 31 before the face of all peoples;

A light for ⁴ revelation to 32 the Gentiles,

And the glory of thy people Israel.

And his father and his mother 33 were marvelling at the things which were spoken concerning him; and Simeon blessed 34 them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword 35 shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one 36 Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was ⁵ of a great age, having lived with a husband seven years from

¹ Or, things ² Gr. bondservant.
unveiling of the Gentiles

³ Gr. Master.

⁴ Or, the

⁵ Gr. advanced in many days.

37 her virginity, and she had been a widow even for four-score and four years), which departed not from the temple, worshipping with fastings and supplications night and
38 day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, ¹filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast
42 of the passover. And when he was twelve years old, they went up after the custom of
43 the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;
44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
45 and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the ²doctors, both hearing them, and asking them ques-

tions: and all that heard him ⁴⁷were amazed at his understanding and his answers. And when they saw him, ⁴⁸they were astonished: and his mother said unto him, ³Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto ⁴⁹them, How is it that ye sought me? wist ye not that I must be ⁴in my Father's house? And they understood not the ⁵⁰50 saying which he spake unto them. And he went down ⁵¹with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* ⁵sayings in her heart.

And Jesus advanced in wisdom and ⁶stature, and in ⁷favour with God and men.

Now in the fifteenth year ¹3 of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lyسانias tetrarch of Abilene, in the ²high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the ³region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the ⁴4 book of the words of Isaiah the prophet,

¹ Gr. becoming full of wisdom. ² Or, teachers ³ Gr. Child. ⁴ Or, about my Father's business Gr. in the things of my Father. ⁵ Or, things ⁶ Or, age ⁷ Or, grace

The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
 5 Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall become straight,
 And the rough ways smooth;
 6 And all flesh shall see the salvation of God.
 7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of ¹repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children
 9 unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
 10 And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let
 12 him do likewise. And there came also ²publicans to be baptized, and they said unto him, ³Master, what must we

do? And he said unto them, 13 Extort no more than that which is appointed you. And 14 ⁴soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither ⁵exact *anything* wrongfully; and be content with your wages.

And as the people were in 15 expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not ⁶worthy to unloose: he shall baptize you ⁷with the Holy Ghost and *with* fire: whose fan is in his hand, 17 throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he ⁸good tidings unto the people; but Herod the tetrarch, being 19 reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this 20 above all, that he shut up John in prison.

Now it came to pass, when 21 all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the 22

¹ Or, your repentance

Teacher
 sufficient.

⁴ Or, soldiers on service.

⁷ Or, in

² See marginal note on Matt. v. 46.

⁵ Or, accuse any one

³ Or,

⁶ Gr.

⁸ Or, the gospel

Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

- 23 And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of ¹Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of ²Salmon, the son of Nahshon, the son of Aminadab, ³the son of ⁴Arni, the son of Hezron, the son of

Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of ³⁵Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of ³⁶Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahala-leel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

And Jesus, full of the Holy ¹ Spirit, returned from the Jordan, and was led ⁵ by the Spirit in the wilderness during forty days, being tempted ² of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said ³ unto him, If thou art the Son of God, command this stone that it become ⁶ bread. And ⁴ Jesus answered unto him, It is written, Man shall not live by bread alone. And he led ⁵ him up, and shewed him all the kingdoms of ⁷ the world in a moment of time. And ⁶ the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship ⁷ before me, it shall all be

¹ Gr. *Salathiel*.

² Some ancient authorities write *Sala*. ³ Many ancient authorities insert the son of *Admin*: and one writes *Admin* for *Aminadab*.

⁴ Some ancient authorities write *Aram*.

⁵ Or, in

⁶ Or, a loaf. ⁷ Gr. the inhabited earth.

8 thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only 9 shalt thou serve. And he led him to Jerusalem, and set him on the ¹pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him ²for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all 15 the region round about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, 17 and stood up to read. And there was delivered unto him ³the book of the prophet Isaiah. And he opened the ⁴book, and found the place where it was written,

The Spirit of the Lord is 18 upon me,

⁵Because he anointed me to preach ⁶good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable 19 year of the Lord.

And he closed the ⁴book, and 20 gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he 21 began to say unto them, To-day hath this scripture been fulfilled in your ears. And 22 all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And 23 he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say 24 unto you, No prophet is acceptable in his own country. But of a truth I say unto 25 you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and 26 unto none of them was Elijah sent, but only to ⁷Zarephath,

¹ Gr. wing.

² Or, until

³ Or, a roll

⁴ Or, roll

⁵ Or, Where-

fore ⁶ Or, the gospel

⁷ Gr. Sarepta.

in the land of Sidon, unto a woman that was a widow.
 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only
 28 Naaman the Syrian. And they were all filled with wrath in the synagogue, as they
 29 heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him
 30 down headlong. But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them
 32 on the sabbath day: and they were astonished at his teaching; for his word was with
 33 authority. And in the synagogue there was a man, which had a spirit of an unclean
 1 devil; and he cried out with
 34 a loud voice, ²Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
 35 One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ¹devil had thrown him down in the midst, he came out of him, having done him no hurt.
 36 And amazement came upon all, and they spake together, one with another, saying, What is ³this word? for with

authority and power he commandeth the unclean spirits, and they come out. And ³⁷there went forth a rumour concerning him into every place of the region round about.

And he rose up from the ³⁸synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, ³⁹and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And ⁴devils ⁴¹also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he ⁴²came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I ⁴³must preach the ⁵good tidings of the kingdom of God to the other cities also: for therefore was I sent.

¹ Gr. demon.
 come out?

² Or, Let alone

⁴ Gr. demons.

³ Or, this word, that with authority...
⁵ Or, gospel

44 And he was preaching in the synagogues of ¹Galilee.

- 5 1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by
2 the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and
3 were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And
4 when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.
5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let
6 down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were
7 breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began
8 to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful
9 man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had
10 taken; and so were also

James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt ²catch men. And when they ¹¹had brought their boats to land, they left all, and followed him.

And it came to pass, while ¹²he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth ¹³his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged him to tell ¹⁴no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much ¹⁵the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in ¹⁶the deserts, and prayed.

And it came to pass on ¹⁷one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him ³to heal.

¹ Very many ancient authorities read Judæa.

² Gr. take alive.

³ Gr. that he should heal. Many ancient authorities read that he should heal them.

18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before 19 him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before 20 Jesus. And seeing their faith, he said, Man, thy sins are 21 forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but 22 God alone? But Jesus perceiving their reasonings, answered and said unto them, 1 What reason ye in your 23 hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise 24 and walk? But that ye may know that the Son of man hath 2 power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy 25 house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, 26 glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at

the place of toll, and said unto him, Follow me. And he 28 forsook all, and rose up and followed him. And Levi 29 made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And 3 the Pharisees and their 30 scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And 31 Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. I am 32 not come to call the righteous but sinners to repentance. And they said unto 33 him, The disciples of John fast often, and make supplications; likewise also the 34 disciples of the Pharisees; but thine eat and drink. And Jesus said unto them, 35 Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and 36 when the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a 37 parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no 38 man putteth new wine into old 39 wine-skins; else the new wine will burst the skins,

¹ Or, *Why among them*

² Or, *authority*

³ That is, *skins used as bottles.*

³ Or, *the Pharisees and the scribes*

and itself will be spilled, and
 38 the skins will perish. But
 new wine must be put into
 39 fresh wine-skins. And no
 man having drunk old wine
 desireth new: for he saith,
 The old is ¹good.

6 1 Now it came to pass on a
²sabbath, that he was going
 through the cornfields; and
 his disciples plucked the ears
 of corn, and did eat, rubbing
 2 them in their hands. But
 certain of the Pharisees said,
 Why do ye that which it is
 not lawful to do on the sab-
 3 bath day? And Jesus answer-
 ing them said, Have ye not
 read even this, what David
 did, when he was an hun-
 gred, he, and they that were
 4 with him; how he entered
 into the house of God, and
 did take and eat the shew-
 bread, and gave also to them
 that were with him; which
 it is not lawful to eat save
 5 for the priests alone? And
 he said unto them, The Son
 of man is lord of the sabbath.
 6 And it came to pass on
 another sabbath, that he
 entered into the synagogue
 and taught: and there was
 a man there, and his right
 7 hand was withered. And
 the scribes and the Pharisees
 watched him, whether he
 would heal on the sabbath;
 that they might find how to
 8 accuse him. But he knew
 their thoughts; and he said
 to the man that had his
 hand withered, Rise up, and
 stand forth in the midst.

And he arose and stood
 forth. And Jesus said unto 9
 them, I ask you, Is it lawful
 on the sabbath to do good,
 or to do harm? to save a
 life, or to destroy it? And 10
 he looked round about on
 them all, and said unto him,
 Stretch forth thy hand. And
 he did so: and his hand was
 restored. But they were filled 11
 with ³madness; and com-
 muned one with another
 what they might do to Jesus.

And it came to pass in 12
 these days, that he went out
 into the mountain to pray;
 and he continued all night in
 prayer to God. And when it 13
 was day, he called his disci-
 ples: and he chose from them
 twelve, whom also he named
 apostles; Simon, whom he 14
 also named Peter, and An-
 drew his brother, and James
 and John, and Philip and
 Bartholomew, and Matthew 15
 and Thomas, and James *the*
son of Alphæus, and Simon
 which was called the Zealot,
 and Judas *the* ⁴*son* of James, 16
 and Judas Iscariot, which
 was the traitor; and he came 17
 down with them, and stood
 on a level place, and a great
 multitude of his disciples,
 and a great number of the
 people from all Judæa and
 Jerusalem, and the sea coast
 of Tyre and Sidon, which
 came to hear him, and to be
 healed of their diseases; and 18
 they that were troubled with
 unclean spirits were healed.
 And all the multitude sought 19

¹ Many ancient authorities read better.
 insert second-first.

² Or, foolishness

³ Many ancient authorities
 Or, brother. See Jude 1.

to touch him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are ye* poor: for yours

21 is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye

22 shall laugh. Blessed *are ye*, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the

23 Son of man's sake. Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers

24 unto the prophets. But woe unto you that are rich! for ye have received your con-

25 solation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall

26 mourn and weep. Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them that hate you,

28 bless them that curse you, pray for them that despite-

29 fully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat

30 also. Give to every one that *asketh thee*; and of him that

taketh away thy goods ask them not again. And as ye 31

would that men should do to you, do ye also to them like-

wise. And if ye love them 32 that love you, what thank have ye? for even sinners love those that love them. And 33

if ye do good to them that do good to you, what thank have ye? for even sinners do the

same. And if ye lend to 34 them of whom ye hope to receive, what thank have ye? even sinners lend to sinners,

to receive again as much. But love your enemies, and 35

do *them* good, and lend, ¹never despairing; and your reward shall be great, and ye shall be sons of the Most

High: for he is kind toward the unthankful and evil. Be 36

ye merciful, even as your Father is merciful. And judge 37

not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall

be released: give, and it shall 38 be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.

For with what measure ye mete it shall be measured to you again.

And he spake also a para- 39

ble unto them, Can the blind guide the blind? shall they not both fall into a pit? The dis-

ciple is not above his ²master: but every one when he is perfected shall be as his ²master.

And why beholdest thou the 41

¹ Some ancient authorities read despairing of no man.

² Or, teacher

mote that is in thy brother's eye, but considerest not the beam that is in thine own
 42 eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
 43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they
 45 grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
 46 And why call ye me, Lord, Lord, and do not the things
 47 which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he
 48 is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: ¹because

it had been well builded. But ⁴⁹he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his ¹ sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's ² servant, who was ³ dear unto him, was sick, and at the point of death. And when ³ he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ² servant. And they, when ⁴ they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth ⁵ our nation, and himself built us our synagogue. And Je- ⁶ sus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ⁴ worthy that thou shouldest come under my roof: wherefore ⁷ neither thought I myself worthy to come unto thee: but ⁵ say the word, and my ⁶ servant shall be healed. For ⁸ I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he

¹ Many ancient authorities read for it had been founded upon the rock: as in Matt. vii. 26. ² Gr. bondservant. ³ Or, precious to him. Or, honourable with him. ⁴ Gr. sufficient. ⁵ Gr. say with a word. ⁶ Or, boy

cometh; and to my ¹servant,
 Do this, and he doeth it.
 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not
 10 in Israel. And they that were sent, returning to the house, found the ¹servant whole.
 11 And it came to pass ²soon afterwards, that he went to a city called Nain; and his disciples went with him, and a
 12 great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the
 13 city was with her. And when the Lord saw her, he had compassion on her, and said
 14 unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.
 15 And he that was dead sat up, and began to speak. And he
 16 gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his
 17 people. And this report went forth concerning him in the whole of Judæa, and all the region round about.
 18 And the disciples of John told him of all these things.
 19 And John calling unto him

³two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And ²⁰when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he ²¹cured many of diseases and ⁴plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ⁵good tidings preached to them. And ²³blessed is he, whosoever shall find none occasion of stumbling in me.

And when the messengers ²⁴of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what ²⁵went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye ²⁶out to see? a prophet? Yea, I say unto you, and much more than a prophet. This ²⁷is he of whom it is written, Behold, I send my messenger before thy face,

¹ Gr. *bondservant*.

⁵ Gr. *certain two*.

² Many ancient authorities read on the next day.

⁴ Gr. *scourges*.

⁵ Or, *the gospel*.

Who shall prepare thy way
before thee.

- 28 I say unto you, Among them
that are born of women there
is none greater than John:
yet he that is ¹but little in
the kingdom of God is greater
29 than he. And all the people
when they heard, and the
publicans, justified God,
²being baptized with the bap-
30 tism of John. But the Pha-
risees and the lawyers reject-
ed for themselves the counsel
of God, ³being not baptized
31 of him. Whereunto then
shall I liken the men of this
generation, and to what are
32 they like? They are like un-
to children that sit in the
marketplace, and call one to
another; which say, We piped
unto you, and ye did not
dance; we wailed, and ye did
33 not weep. For John the
Baptist is come eating no
bread nor drinking wine; and
ye say, He hath a ⁴devil.
34 The Son of man is come eat-
ing and drinking; and ye
say, Behold, a gluttonous
man, and a winebibber, a
friend of publicans and sin-
35 ners! And wisdom ⁵is justifi-
ed of all her children.
36 And one of the Pharisees
desired him that he would
eat with him. And he en-
tered into the Pharisee's
house, and sat down to meat.
37 And behold, a woman which
was in the city, a sinner; and
when she knew that he was

sitting at meat in the Phari-
see's house, she brought ⁶an
alabaster cruse of ointment,
and standing behind at his ³⁸
feet, weeping, she began to
wet his feet with her tears,
and wiped them with the
hair of her head, and ⁷kissed
his feet, and anointed them
with the ointment. Now ³⁹
when the Pharisee which had
bidden him saw it, he spake
within himself, saying, This
man, if he were ⁸a prophet,
would have perceived who and
what manner of woman this
is which toucheth him, that
she is a sinner. And Jesus ⁴⁰
answering said unto him,
Simon, I have somewhat to
say unto thee. And he saith,
⁹Master, say on. A certain ⁴¹
lender had two debtors: the
one owed five hundred ¹⁰pence,
and the other fifty. When ⁴²
they had not *wherewith* to
pay, he forgave them both.
Which of them therefore will
love him most? Simon an- ⁴³
swered and said, He, I sup-
pose, to whom he forgave the
most. And he said unto him,
Thou hast rightly judged.
And turning to the woman, ⁴⁴
he said unto Simon, Seest
thou this woman? I entered
into thine house, thou gavest
me no water for my feet: but
she hath wetted my feet with
her tears, and wiped them
with her hair. Thou gavest ⁴⁵
me no kiss: but she, since the
time I came in, hath not

¹ Gr. *lesser*. ² Or, *having been* ³ Or, *not having been* ⁴ Gr.
demon. ⁵ Or, *was* ⁶ Or, *a flask* ⁷ Gr. *kissed much*. ⁸ Some
ancient authorities read *the prophet*. See John i. 21, 25. ⁹ Or, *Teacher*
¹⁰ See marginal note on Matt. xviii. 28.

46 ceased to ¹kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.
 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.
 48 And he said unto her, Thy
 49 sins are forgiven. And they that sat at meat with him began to say ²within themselves, Who is this that even
 50 forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.
 81 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the ³good tidings of the kingdom of God, and with him the
 2 twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven ⁴devils
 3 had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto ⁵them of their substance.
 4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:
 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the
 6 heaven devoured it. And

other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst ⁷the thorns; and the thorns grew with it, and choked it. And other fell into the good ⁸ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him ⁹what this parable might be. And he said, Unto you it is ¹⁰given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is ¹¹this: The seed is the word of God. And those by the way ¹²side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And ¹³those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among ¹⁴the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good ground, ¹⁵these are such as in an honest and good heart, having heard

¹ Gr. *kiss much.* ² Or, among
⁶ Many ancient authorities read *him.*

³ Or, gospel

⁴ Gr. *demons.*

the word, hold it fast, and bring forth fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.

17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to

18 light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ¹thinketh he hath.

19 And there came to him his mother and brethren, and they could not come at him for
20 the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake:
23 and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*,
24 and were in jeopardy. And they came to him, and awoke

him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto ²⁵ them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

And they arrived at the ²⁶ country of the ²Gerasenes, which is over against Galilee. And when he was come forth ²⁷ upon the land, there met him a certain man out of the city, who had ³devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. And ²⁸ when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For ²⁹ he commanded the unclean spirit to come out from the man. For ⁴oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁵devil into the deserts. And Jesus asked ³⁰ him, What is thy name? And he said, Legion; for many ³devils were entered into him. And they in-³¹ treated him that he would

¹ Or, *seemeth to have* others, *Gadarenes*: and so in ver. 37.
time - ⁵ Gr. demon.

² Many ancient authorities read Gerasenes:
³ Gr. demons.

⁴ Or, of a long

not command them to depart
 32 into the abyss. Now there
 was there a herd of many
 swine feeding on the moun-
 tain: and they intreated him
 that he would give them leave
 to enter into them. And he
 33 gave them leave. And the
¹devils came out from the
 man, and entered into the
 swine: and the herd rushed
 down the steep into the lake,
 34 and were choked. And when
 they that fed them saw what
 had come to pass, they fled,
 and told it in the city and in
 35 the country. And they went
 out to see what had come to
 pass; and they came to Jesus,
 and found the man, from
 whom the ¹devils were gone
 out, sitting, clothed and in
 his right mind, at the feet of
 Jesus: and they were afraid.
 36 And they that saw it told
 them how he that was pos-
 sessed with ¹devils was ²made
 37 whole. And all the people
 of the country of the Gera-
 senes round about asked him
 to depart from them; for they
 were holden with great fear:
 and he entered into a boat,
 38 and returned. But the man
 from whom the ¹devils were
 gone out prayed him that he
 might be with him: but he
 39 sent him away, saying, Re-
 turn to thy house, and de-
 clare how great things God
 hath done for thee. And he
 went his way, publishing
 throughout the whole city

how great things Jesus had
 done for him.

And as Jesus returned, the 40
 multitude welcomed him; for
 they were all waiting for him.
 And behold, there came a 41
 man named Jairus, and he
 was a ruler of the synagogue:
 and he fell down at Jesus' feet,
 and besought him to come
 into his house; for he had 42
 an only daughter, about
 twelve years of age, and she
 lay a dying. But as he
 went the multitudes thronged
 him.

And a woman having an 43
 issue of blood twelve years,
 which ³had spent all her
 living upon physicians, and
 could not be healed of any,
 came behind him, and touch- 44
 ed the border of his garment:
 and immediately the issue of
 her blood stanch'd. And 45
 Jesus said, Who is it that
 touched me? And when all
 denied, Peter said, ⁴and they
 that were with him, Master,
 the multitudes press thee and
 crush thee. But Jesus said, 46
 Some one did touch me: for
 I perceived that power had
 gone forth from me. And 47
 when the woman saw that
 she was not hid, she came
 trembling, and falling down
 before him declared in the
 presence of all the people for
 what cause she touched him,
 and how she was healed im-
 mediately. And he said un- 48
 to her, Daughter, thy faith

¹ Gr. demons. ² Or, saved
 spent all her living upon physicians, and,
 omit and they that were with him.

³ Some ancient authorities omit had
⁴ Some ancient authorities

hath ¹made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; 50 trouble not the ²Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be ³made whole.

51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the 52 maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but 53 sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking 54 her by the hand, called, saying, Maiden, arise. And her 55 spirit returned, and she rose up immediately: and he commanded that *something* be 56 given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

9 1 And he called the twelve together, and gave them power and authority over all ⁴devils, 2 and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal 3 ⁵the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; 4 neither have two coats. And into whatsoever house ye enter, there abide, and thence 5 depart. And as many as re-

ceive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and 6 went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch 7 heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, 8 that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod said, John 9 I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when 10 they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But 11 the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the 12 day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he 13 said unto them, Give ye them to eat. And they said, We have no more than five loaves

¹ Or, saved thee ² Or, Teacher
* Some ancient authorities omit the sick.

³ Or, saved

⁴ Gr. demons.

and two fishes; except we should go and buy food for
 14 all this people. For they were about five thousand men. And he said unto his disciples, Make them ¹ sit down in companies, about
 15 fifty each. And they did so, and made them all ¹ sit down.
 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before
 17 the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I
 19 am? And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets
 20 is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of
 21 God. But he charged them, and commanded *them* to tell
 22 this to no man; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
 23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and

follow me. For whosoever ² would save his ² life shall lose it; but whosoever shall lose his ² life for my sake, the same shall save it. For ²⁵ what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be a ²⁶ shamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. But I ²⁷ tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

And it came to pass about ²⁸ eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was pray-
 29 ing, the fashion of his countenance was altered, and his raiment *became* white and dazzling. And behold, there ³⁰ talked with him two men, which were Moses and Elijah; who appeared in glory, and ³¹ spake of his ³ decease which he was about to accomplish at Jerusalem. Now Peter ³² and they that were with him were heavy with sleep: but ⁴ when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, ³³ as they were parting from him, Peter said unto Jesus, Master, it is good for us to

¹ Gr. recline.
awake

² Or, soul

³ Or, departure

⁴ Or, having remained

be here: and let us make three ¹tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing
 34 what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
 35 And a voice came out of the cloud, saying, This is ²my Son, my chosen: hear ye
 36 him. And when the voice ³came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
 37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met
 38 him. And behold, a man from the multitude cried, saying, ⁴Master, I beseech thee to look upon my son; for he is mine only child:
 39 and behold, a spirit taketh him, and he suddenly crieth out; and it ⁵teareth him that he foameth, and it hardly departeth from him, bruising
 40 him sorely. And I besought thy disciples to cast it out;
 41 and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you?
 42 bring hither thy son. And as he was yet a coming, the ⁶devil ⁷dashed him down, and ⁸tore him grievously. But

Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all ⁴³astonished at the majesty of God.

But while all were marvel-ling at all the things which he did, he said unto his disciples, Let these words sink ⁴⁴into your ears: for the Son of man shall be delivered up into the hands of men. But ⁴⁵they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

And there arose a reason-⁴⁶ing among them, which of them should be ⁹greatest. But when Jesus saw the ⁴⁷reasoning of their heart, he took a little child, and set him by his side, and said ⁴⁸unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is ¹⁰least among you all, the same is great.

And John answered and ⁴⁹said, Master, we saw one casting out ¹¹devils in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, ⁵⁰Forbid him not: for he that is not against you is for you.

And it came to pass, when ⁵¹the days ¹²were well-nigh

¹ Or, booths ² Many ancient authorities read my beloved Son. See Matt. xvii. 5; Mark ix. 7. ³ Or, was past ⁴ Or, Teacher ⁵ Or, convulsed
⁶ Gr. demon. ⁷ Or, rent him ⁸ Or, convulsed ⁹ Gr. greater
¹⁰ Gr. lesser ¹¹ Gr. demons. ¹² Gr. were being fulfilled.

come that he should be received up, he stedfastly set his face to go to Jerusalem, ⁵²and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ⁵³ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem. ⁵⁴And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them¹? ⁵⁵But he turned, and rebuked ⁵⁶them². And they went to another village. ⁵⁷And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* ³ nests; but the Son of man hath not where to lay his ⁵⁸head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁵⁹But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. ⁶⁰And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. ⁶¹But Jesus said unto him, No man, having put his hand to

the plough, and looking back, is fit for the kingdom of God.

Now after these things the ¹ Lord appointed seventy⁴ others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The ² harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send ³ you forth as lambs in the midst of wolves. Carry no ⁴ purse, no wallet, no shoes: and salute no man on the way. And into whatsoever ⁵ house ye shall ⁶ enter, first say, Peace *be* to this house. And if a son of peace *be* ⁶ there, your peace shall rest upon ⁷ him: but if not, it shall turn to you again. And in that same house ⁷ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever ⁸ city ye enter, and they receive you, eat such things as are set before you: and heal ⁹ the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye ¹⁰ shall enter, and they receive you not, go out into the

¹ Many ancient authorities add *even as Elijah did*. ² Some ancient authorities add *and said, Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives, but to save them.* ³ Gr. lodging-places. ⁴ Many ancient authorities add *and two: and so in ver. 17.* ⁵ Or, enter first, say ⁶ Or, &c.

11 streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom
12 of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.
13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the ¹mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.
14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you.
15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down
16 unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with joy, saying, Lord, even the ²devils are subject unto
18 us in thy name. And he said unto them, I beheld Satan falling as lightning
19 from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in
20 any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced ³in the Holy Spirit,

and said, I ⁴thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ⁵for so it was well-pleasing in thy sight. All ²³things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. And turning to the disciples, ²³he said privately, Blessed *are* the eyes which see the things that ye see: for I say unto ²⁴you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And behold, a certain ²⁵lawyer stood up and tempted him, saying, ⁶Master, what shall I do to inherit eternal life? And he said unto him, ²⁶What is written in the law? how readest thou? And he ²⁷answering said, Thou shalt love the Lord thy God ⁷with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto ²⁸him, Thou hast answered right: this do, and thou shalt live. But he, desiring to ²⁹justify himself, said unto Jesus, And who is my neighbour? Jesus made answer ³⁰

¹ Gr. *powers*. ² Gr. *demons*.
³ Or, *Teacher* ⁴ Gr. *from*.

⁵ Or, *by* ⁶ Or, *praise* ⁷ Or, *that*

and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him
 31 half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the
 32 other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the
 33 other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was
 34 moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care
 35 of him. And on the morrow he took out two ¹pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.
 36 Which of these three, thinkest thou, proved neighbour unto him that fell among the
 37 robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
 38 Now as they went on their way, he entered into a certain

village: and a certain woman named Martha received him into her house. And she had ³⁹a sister called Mary, which also sat at the Lord's feet, and heard his word. But ⁴⁰Martha was ²cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the ⁴¹Lord answered and said unto her, ³Martha, Martha, thou art anxious and troubled about many things: ⁴but one ⁴²thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

And it came to pass, as he ¹11 was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto ²them, When ye pray, say, ⁵Father, Hallowed be thy name. Thy kingdom come.⁶ Give us day by day ⁷our daily ³bread. And forgive us our ⁴sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation⁸.

And he said unto them, ⁵Which of you shall have a friend, and shall go unto him

¹ See marginal note on Matt. xviii. 28. ² Gr. distracted. ³ A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.* ⁴ Many ancient authorities read *but few things are needful, or one.* ⁵ Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9. ⁶ Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. ⁷ Gr. *our bread for the coming day.* ⁸ Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13.

at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before 7 him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise 8 and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ¹as many as he 9 needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be 10 opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it 11 shall be opened. And of which of you that is a father shall his son ask ²a loaf, and he give him a stone? or a fish, and he for a fish give him a 12 serpent? Or if he shall ask an egg, will he give him a 13 scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? 14 And he was casting out a devil which was dumb. And it came to pass, when the ³devil was gone out, the dumb man spake; and the multitudes marvelled. But some 15 of them said, ⁴By Beelzebub

the prince of the ⁵devils casteth he out ⁵devils. And 16 others, tempting him, sought of him a sign from heaven. But he, knowing their 17 thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁶and a house divided against a house falleth. And if Satan also is 18 divided against himself, how shall his kingdom stand? because ye say that I cast out ⁵devils ⁴by Beelzebub. And 19 if I ⁴by Beelzebub cast out ⁵devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God 20 cast out ⁵devils, then is the kingdom of God come upon you. When the strong man 21 fully armed guardeth his own court, his goods are in peace: but when a stronger than he 22 shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with 23 me is against me; and he that gathereth not with me scattereth. The unclean spirit 24 when ⁷he is gone out of the man, passeth through waterless places, seeking rest; and finding none, ⁷he saith, I will turn back unto my house whence I came out. And 25 when ⁷he is come, ⁷he findeth it swept and garnished. Then goeth ⁷he, and taketh 26 to him seven other spirits

¹ Or, whatsoever things he give him a stone? or.

² Some ancient authorities omit a loaf, and

³ Gr. demon.

⁴ Or, in

⁵ Gr. demons.

⁶ Or, and house falleth upon house.

⁷ Or, it

more evil than ¹himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

²⁷ And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts ²⁸ which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

²⁹ And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of ³⁰Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

³¹ The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ²a greater than Solomon is here.

³² The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ²a greater than Jonah is here.

³³ No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, *that* they which enter in

may see the light. The lamp ³⁴ of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore ³⁵ whether the light that is in thee be not darkness. If ³⁶ therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Phari- ³⁷ see asketh him to ³dine with him: and he went in, and sat down to meat. And ³⁸ when the Pharisee saw it, he marvelled that he had not first washed before ³dinner. And the Lord said unto ³⁹ him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he ⁴⁰ that made the outside make the inside also? Howbeit ⁴¹ give for alms those things which ⁴are within; and behold, all things are clean unto you.

But woe unto you Phari- ⁴² sees! for ye tithe the mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe ⁴³ unto you Pharisees! for ye love the chief seats in the synagogues, and the saluta-

¹ Or, *itself*² Gr. more than.³ Gr. breakfast.⁴ Or, ye can

- tions in the marketplaces.
- 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.
- 45 And one of the lawyers answering saith unto him, ¹Master, in saying this thou
- 46 reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your
- 47 fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers
- 48 killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye
- 49 build *their tombs*. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill
- 50 and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
- 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the ²sanctuary: yea, I say unto you, it shall be required of this generation.
- 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
- 53 And when he was come out from thence, the scribes

and the Pharisees began to ³press upon *him* vehemently, and to provoke him to speak of ⁴many things; laying wait ⁵⁴for him, to catch something out of his mouth.

In the mean time, when ¹¹²the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ⁶say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But ²there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatso- ³ever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my ⁴friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will ⁵warn you whom ye shall fear: Fear him, which after he hath killed hath ⁷power to cast into ⁸hell; yea, I say unto you, Fear him. Are not five spar- ⁶rows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your ⁷head are all numbered. Fear not: ye are of more value than many sparrows. And ⁸I say unto you, Every one who shall confess ⁹me before

¹ Or, Teacher ² Gr. house. ³ Or, set themselves vehemently against him ⁴ Or, more ⁵ Gr. the myriads of. ⁶ Or, say unto his disciples. ⁷ First of all beware ye ⁸ Or, authority ⁹ Gr. Gehenna. ¹⁰ Gr. in me.

men, ¹him shall the Son of man also confess before the ⁹angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. ¹⁰And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be ¹¹forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: ¹²for the Holy Spirit shall teach you in that very hour what ye ought to say. ¹³And one out of the multitude said unto him, ²Master, bid my brother divide the ¹⁴inheritance with me. But he said unto him, Man, who made me a judge or a divider ¹⁵over you? And he said unto them, Take heed, and keep yourselves from all covetousness: ³for a man's life consisteth not in the abundance of the things which he ¹⁶possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷and he reasoned within himself, saying, What shall I do, because I have not where to ¹⁸bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will

I bestow all my corn and my goods. And I will say to my ¹⁹soul, ⁴Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto ²⁰him, Thou foolish one, this night ⁵is thy ⁴soul required of thee; and the things which thou hast prepared, whose shall they be? So is he ²¹that layeth up treasure for himself, and is not rich toward God.

And he said unto his ²²disciples, Therefore I say unto you, Be not anxious for ⁶your life, what ye shall eat; nor yet for your body, what ye shall put on. For the ⁶life ²³is more than the food, and the body than the raiment. Consider the ravens, that ²⁴they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being ²⁵anxious can add a cubit unto his ⁷stature? If then ye are ²⁶not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they ²⁷grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth ²⁸so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall

¹ Gr. in him. ² Or, Teacher ³ Gr. for not in a man's abundance consisteth his life, from the things which he possesseth. ⁴ Or, life
⁵ Gr. they require thy soul. ⁶ Or, soul ⁷ Or, age

he clothe you, O ye of little
 29 faith? And seek not ye what
 ye shall eat, and what ye
 shall drink, neither be ye of
 30 doubtful mind. For all these
 things do the nations of the
 world seek after: but your
 Father knoweth that ye have
 31 need of these things. How-
 beit seek ye ¹his kingdom,
 and these things shall be
 32 added unto you. Fear not,
 little flock; for it is your
 Father's good pleasure to
 33 give you the kingdom. Sell
 that ye have, and give alms;
 make for yourselves purses
 which wax not old, a trea-
 sure in the heavens that
 faileth not, where no thief
 draweth near, neither moth
 34 destroyeth. For where your
 treasure is, there will your
 heart be also.
 35 Let your loins be girded
 about, and your lamps burn-
 36 ing; and be ye yourselves
 like unto men looking for
 their lord, when he shall re-
 turn from the marriage feast;
 that, when he cometh and
 knocketh, they may straight-
 37 way open unto him. Blessed
 are those ²servants, whom
 the lord when he cometh
 shall find watching: verily I
 say unto you, that he shall
 gird himself, and make them
 sit down to meat, and shall
 38 come and serve them. And
 if he shall come in the second
 watch, and if in the third,
 and find *them* so, blessed are

those *servants*. ³But know 39
 this, that if the master of the
 house had known in what
 hour the thief was coming,
 he would have watched, and
 not have left his house to be
 40 broken through. Be ye also
 ready: for in an hour that
 ye think not the Son of man
 cometh.

And Petersaid, Lord, speak- 41
 est thou this parable unto us,
 or even unto all? And the 42
 Lord said, Who then is ⁴the
 faithful and wise steward,
 whom his lord shall set over
 his household, to give them
 their portion of food in due
 season? Blessed is that ⁵ser- 43
 vant, whom his lord when he
 cometh shall find so doing.
 Of a truth I say unto you, 44
 that he will set him over all
 that he hath. But if that 45
⁶servant shall say in his
 heart, My lord delayeth his
 coming; and shall begin to
 beat the menservants and the
 maidservants, and to eat and
 drink, and to be drunken;
 the lord of that ⁶servant shall 46
 come in a day when he ex-
 pecteth not, and in an hour
 when he knoweth not, and
 shall ⁷cut him asunder, and
 appoint his portion with the
 unfaithful. And that ⁶ser- 47
 vant, which knew his lord's
 will, and made not ready, nor
 did according to his will, shall
 be beaten with many stripes;
 but he that knew not, and 48
 did things worthy of stripes,

¹ Many ancient authorities read *the kingdom of God*. ² Gr. bond-
 servants. ³ Or, *But this ye know* ⁴ Gr. *digged through*. ⁵ Or, *the*
faithful steward, the wise man whom &c. ⁶ Gr. bondservant. ⁷ Or,
severely scourge him

shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, 50 if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but 52 rather division: for there shall be from henceforth five in one house divided, three against two, and two against 53 three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it 55 cometh to pass. And when ye see a south wind blowing, ye say, There will be a ¹scorching heat; and it cometh to 56 pass. Ye hypocrites, ye know how to ²interpret the face of the earth and the heaven; but how is it that ye know not how to ²interpret this 57 time? And why even of yourselves judge ye not what is

right? For as thou art going 58 with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the ³officer, and the ³officer shall cast thee into prison. I say 59 unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Now there were some pre- 1 13 sent at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and ²said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell ³you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, ⁴upon whom the tower in Siloam fell, and killed them, think ye that they were ⁴offenders above all the men that dwell in Jerusalem? I ⁵tell you, Nay: but, except ye repent, ye shall all likewise perish.

And he spake this parable; ⁶A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he ⁷said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also

¹ Or, hot wind² Gr. prove.³ Gr. exactor.⁴ Gr. debtors.

8 cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, 9 and dung it: and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on the 11 sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself 12 up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the ¹stall, and lead 16 him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the 17 day of the sabbath? And as he said these things, all his adversaries were put to shame:

and all the multitude rejoiced for all the glorious things that were done by him.

He said therefore, Unto 18 what is the kingdom of God like? and whereunto shall I liken it? It is like unto a 19 grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And again 20 he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which 21 a woman took and hid in three ²measures of meal, till it was all leavened.

And he went on his way 22 through cities and villages, teaching, and journeying on unto Jerusalem. And one 23 said unto him, Lord, are they few that be saved? And he said unto them, Strive to 24 enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be ³able. When 25 once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then 26 shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall 27 say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

¹ Gr. *manger*.
when once

² See marginal note on Matt. xiii. 33.

³ Or, *able*.

28 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall ¹ sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would ² fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out ² devils and perform cures to-day and to-morrow, and the third *day* I am perfected.

33 Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet ³ perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her ⁴ wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

141 And it came to pass, when he went into the house of one

of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before ² him a certain man which had the dropsy. And Jesus answered ³ spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they ⁴ held their peace. And he took him, and healed him, and let him go. And he said ⁵ unto them, Which of you shall have ³ an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they ⁶ could not answer again unto these things.

And he spake a parable ⁷ unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou ⁸ art bidden of any man to a marriage feast, ⁴ sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and ⁹ he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art ¹⁰ bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every ¹¹ one that exalteth himself

¹ Gr. *recline*.
See ch. xiii. 15.

² Gr. *demons*.
⁴ Gr. *recline* not.

³ Many ancient authorities read *a son*.

shall be humbled; and he that humbleth himself shall be exalted.

- 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his ¹servant at supper time to say to them that were bidden, Come; for *all* things are now ready.
- 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.
- 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the ¹servant

came, and told his lord these things. Then the master of the house being angry said to his ¹servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the ²³¹servant said, Lord, what thou didst command is done, and yet there is room. And ²³the lord said unto the ¹servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For ²⁴I say unto you, that none of those men which were bidden shall taste of my supper.

Now there went with him ²⁵great multitudes: and he turned, and said unto them, If any man cometh unto me, ²⁶and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth ²⁷not bear his own cross, and come after me, cannot be my disciple. For which of you, ²⁸desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he ²⁹hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to ³⁰build, and was not able to finish. Or what king, as he ³¹goeth to encounter another king in war, will not sit down

¹ Gr. *bondservant*.

first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dung-hill: *men* cast it out. He that hath ears to hear, let him hear.

- 151 Now all the publicans and sinners were drawing near unto him for to hear him.
 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
 3 And he spake unto them
 4 this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
 5 And when he hath found it, he layeth it on his shoulders,
 6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was
 7 lost. I say unto you, that *even so* there shall be joy in

heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten ⁸ pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath ⁹ found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say ¹⁰ unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man ¹¹ had two sons: and the younger of them said to his father, Father, give me the portion of ¹² *thy* substance that falleth to me. And he divided unto them his living. And not ¹³ many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when ¹⁴ he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and ¹⁵ joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would ¹⁶ fain have been filled with ¹⁷ *the* husks that the swine did eat: and no man gave unto him. But when he came to himself ¹⁷

¹ Gr. *drachma*, a coin worth about eight pence.
pods of the carob tree.

² Gr. *the*.

³ Gr. *the*

he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and
 21 ¹kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son².
 22 But the father said to his ³servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
 23 and bring the fatted calf, and kill it, and let us eat, and
 24 make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
 26 And he called to him one of the ³servants, and inquired what these things might be.
 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received

him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, 30 which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, 31
 4 Son, thou art ever with me, and all that is mine is thine. But it was meet to make 32 merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

And he said also unto the ¹ 16 disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And ² he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within ³ himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am ⁴ resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And ⁵

¹ Gr. *kissed him much.*
² *one of thy hired servants.* See ver. 19.
³ *child.*

² Some ancient authorities add *make me as*
³ Gr. *bondservants.* ⁴ Gr.

calling to him each one of his lord's debtors, he said to the first, How much owest thou
 6 unto my lord? And he said, A hundred ¹measures of oil. And he said unto him, Take thy ²bond, and sit down
 7 quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred ³measures of wheat. He saith unto him, Take thy ²bond, and write
 8 fourscore. And his lord commended ⁴the unrighteous steward because he had done wisely: for the sons of this
 5 world are for their own generation wiser than the sons
 9 of the light. And I say unto you, Make to yourselves friends ⁶by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the
 10 eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a
 11 very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true
 12 riches? And if ye have not been faithful in that which is another's, who will give you
 13 that which is ⁷your own? No ⁸servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one,

and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who ¹⁴were lovers of money, heard all these things; and they scoffed at him. And he said ¹⁵unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the pro-
 16 phets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier ¹⁷for heaven and earth to pass away, than for one tittle of the law to fall. Every one ¹⁸that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Now there was a certain ¹⁹rich man, and he was clothed in purple and fine linen, ⁹faring sumptuously every day: and a certain beggar ²⁰named Lazarus was laid at his gate, full of sores, and ²¹desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, ²²that the beggar died, and that he was carried away by

¹ Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

² Gr. *writings*. ³ Gr. *cors*, the cor being a Hebrew measure. See Ezek.

xlv. 14. ⁴ Gr. *the steward of unrighteousness*. ⁵ Or, *age*. ⁶ Gr. *out*

of. ⁷ Some ancient authorities read *our own*. ⁸ Gr. *household-servant*,

⁹ Or, *living in mirth and splendour every day*

the angels into Abraham's bosom: and the rich man also died, and was buried.
 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this
 25 flame. But Abraham said, ¹Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.
 26 And ²beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over
 27 from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's
 28 house; for I have five brethren; that he may testify unto them, lest they also come into this place of tor-
 29 ment. But Abraham saith, They have Moses and the prophets; let them hear
 30 them. And he said, Nay, father Abraham: but if one go to them from the dead,
 31 they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be per-

suaded, if one rise from the dead.

And he said unto his disci- 1 17
 ples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a mill- 2
 stone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if 3
 thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee 4
 seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

And the apostles said unto 5
 the Lord, Increase our faith. And the Lord said, If ye have 6
 faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is 7
 there of you, having a ³ser-
 vant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straight-
 way and sit down to meat; and will not rather say unto 8
 him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the 9
³servant because he did the

¹ Gr. Child.² Or, in all these things³ Gr. bondservant.

things that were command-
 10 ed? Even so ye also, when
 ye shall have done all the
 things that are commanded
 you, say, We are unprofitable
 1 servants; we have done that
 which it was our duty to do.

11 And it came to pass, ²as
 they were on the way to Je-
 rusalem, that he was passing
 3 through the midst of Sama-
 12 ria and Galilee. And as he
 entered into a certain village,
 there met him ten men that
 were lepers, which stood afar
 13 off: and they lifted up their
 voices, saying, Jesus, Master,
 14 have mercy on us. And
 when he saw them, he said
 unto them, Go and shew
 yourselves unto the priests.
 And it came to pass, as they
 went, they were cleansed.
 15 And one of them, when he
 saw that he was healed,
 turned back, with a loud
 16 voice glorifying God; and he
 fell upon his face at his feet,
 giving him thanks: and he
 17 was a Samaritan. And Jesus
 answering said, Were not the
 ten cleansed? but where are
 18 the nine? ⁴Were there none
 found that returned to give
 glory to God, save this
 19 ⁵stranger? And he said unto
 him, Arise, and go thy way:
 thy faith hath ⁶made thee
 whole.

20 And being asked by the
 Pharisees, when the kingdom
 of God cometh, he answered
 them and said, The kingdom
 of God cometh not with

observation: neither shall ¹
 they say, Lo, here! or, There!
 for lo, the kingdom of God
 is ⁷within you.

And he said unto the disci- ²
 ples, The days will come, when
 ye shall desire to see one of
 the days of the Son of man,
 and ye shall not see it. And ³
 they shall say to you, Lo,
 there! Lo, here! go not
 away, nor follow after *them*:
 for as the lightning, when it ⁴
 lighteneth out of the one
 part under the heaven,
 shineth unto the other part
 under heaven; so shall the
 Son of man be ⁵in his day.
 But first must he suffer many ⁶
 things and be rejected of this
 generation. And as it came ⁷
 to pass in the days of Noah,
 even so shall it be also in the
 days of the Son of man.
 They ate, they drank, they ⁸
 married, they were given in
 marriage, until the day that
 Noah entered into the ark,
 and the flood came, and de-
 stroyed them all. Likewise ⁹
 even as it came to pass in the
 days of Lot; they ate, they
 drank, they bought, they
 sold, they planted, they
 builded; but in the day ¹⁰
 that Lot went out from
 Sodom it rained fire and
 brimstone from heaven, and
 destroyed them all: after the ¹¹
 same manner shall it be in
 the day that the Son of man
 is revealed. In that day, he ¹²
 which shall be on the house-
 top, and his goods in the

¹ Gr. *bondservants*. ² Or, as he was ³ Or, between ⁴ Or, *There*
were none found...save this stranger. ⁵ Or, *alien* ⁶ Or, *saved thee*
⁷ Or, *in the midst of you* ⁸ Some ancient authorities omit *in his day*.

house, let him not go down to take them away: and let him that is in the field like-
 32 wise not return back. Re-
 33 member Lot's wife. Whoso-
 ever shall seek to gain his
 1 life shall lose it: but whoso-
 ever shall lose *his* 1 life shall
 34 2 preserve it. I say unto you,
 In that night there shall be
 two men on one bed; the one
 shall be taken, and the other
 35 shall be left. There shall be
 two women grinding together;
 the one shall be taken, and
 37 the other shall be left.³ And
 they answering say unto him,
 Where, Lord? And he said
 unto them, Where the body
 is, thither will the 4 eagles
 also be gathered together.

18 1 And he spake a parable
 unto them to the end that
 they ought always to pray,
 2 and not to faint; saying,
 There was in a city a judge,
 which feared not God, and
 3 regarded not man: and there
 was a widow in that city;
 and she came oft unto him,
 saying, 5 Avenge me of mine
 4 adversary. And he would
 not for a while: but after-
 ward he said within himself,
 Though I fear not God, nor
 5 regard man; yet because this
 widow troubleth me, I will
 avenge her, lest she 6 wear
 me out by her continual
 6 coming. And the Lord said,
 Hear what 7 the unrighteous
 7 judge saith. And shall not

God avenge his elect, which
 cry to him day and night,
 and he is longsuffering over
 them? I say unto you, that 8
 he will avenge them speedily.
 Howbeit when the Son of
 man cometh, shall he find
 6 faith on the earth?

And he spake also this 9
 parable unto certain which
 trusted in themselves that
 they were righteous, and set
 9 all others at nought: Two 10
 men went up into the temple
 to pray; the one a Pharisee,
 and the other a publican.
 The Pharisee stood and pray- 11
 ed thus with himself, God, I
 thank thee, that I am not as
 the rest of men, extortioners,
 unjust, adulterers, or even as
 this publican. I fast twice 12
 in the week; I give tithes
 of all that I get. But the 13
 publican, standing afar off,
 would not lift up so much
 as his eyes unto heaven, but
 smote his breast, saying, God,
 10 be merciful to me 11 a sinner.
 I say unto you, This man 14
 went down to his house justi-
 fied rather than the other:
 for every one that exalteth
 himself shall be humbled;
 but he that humbleth himself
 shall be exalted.

And they brought unto him 15
 also their babes, that he
 should touch them: but when
 the disciples saw it, they re-
 buked them. But Jesus call- 16
 ed them unto him, saying,

1 Or, soul. 2 Gr. save it alive. 3 Some ancient authorities add ver. 36.
 There shall be two men in the field; the one shall be taken, and the other
 shall be left. 4 Or, vultures. 5 Or, Do me justice of: and so in ver.
 5, 7, 8. 6 Gr. bruise. 7 Gr. the judge of unrighteousness. 8 Or, the
 faith. 9 Gr. the rest. 10 Or, be propitiated. 11 Or, the sinner.

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good ¹Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, 23 follow me. But when he heard these things, he became exceeding sorrowful; 24 for he was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! For it is easier 25 for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Then who can 26 be saved? But he said, The things which are impossible with men are possible with

God. And Peter said, Lo, ²we have left our own, and followed thee. And he said 29 unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not 30 receive manifold more in this time, and in the ³world to come eternal life.

And he took unto him the 31 twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written ⁴by the prophets shall be accomplished unto the Son of man. For he 32 shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall 33 scourge and kill him: and the third day he shall rise again. And they understood 34 none of these things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he 35 drew nigh unto Jericho, a certain blind man sat by the way side begging: and hear- 36 ing a multitude going by, he inquired what this meant. And they told him, that Jesus 37 of Nazareth passeth by. And 38 he cried, saying, Jesus, thou son of David, have mercy on me. And they that went be- 39 fore rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David,

¹ Or, Teacher² Or, our own homes³ Or, age⁴ Or, through

40 have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, 41 he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I 42 may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath 43 ¹made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

19 ¹ And he entered and was ² passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. ³ And he sought to see Jesus who he was; and could not for the crowd, because he was ⁴ little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that ⁵ way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy ⁶ house. And he made haste, and came down, and received ⁷ him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. ⁸ And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any

man, I restore fourfold. And ⁹ Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For ¹⁰ the Son of man came to seek and to save that which was lost.

And as they heard these ¹¹ things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A ¹² certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten ¹³ ²servants of his, and gave them ten ³pounds, and said unto them, Trade ye *herewith* till I come. But his citizens ¹⁴ hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, ¹⁵ when he was come back again, having received the kingdom, that he commanded these ²servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came ¹⁶ before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, ¹⁷ Well done, thou good ⁴servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, ¹⁸ Thy pound, Lord, hath made

¹ Or, *saved thee* ² Gr. *bondservants*. ³ Mina, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8. ⁴ Gr. *bond-servant*.

19 five pounds. And he said
 unto him also, Be thou also
 20 over five cities. And ¹another
 came, saying, Lord, behold,
here is thy pound, which I
kept laid up in a napkin:
 21 for I feared thee, because thou
 art an austere man: thou
 takest up that thou layedst
 not down, and reapest that
 22 thou didst not sow. He
 saith unto him, Out of thine
 own mouth will I judge thee,
 thou wicked ²servant. Thou
 knewest that I am an austere
 man, taking up that I laid
 not down, and reaping that
 23 I did not sow; then where-
 fore gavest thou not my
 money into the bank, and
³I at my coming should have
 required it with interest?
 24 And he said unto them that
 stood by, Take away from
 him the pound, and give it
 unto him that hath the ten
 25 pounds. And they said unto
 him, Lord, he hath ten
 26 pounds. I say unto you, that
 unto every one that hath shall
 be given; but from him that
 hath not, even that which he
 hath shall be taken away from
 27 him. Howbeit these mine
 enemies, which would not
 that I should reign over
 them, bring hither, and slay
 them before me.
 28 And when he had thus
 spoken, he went on before,
 going up to Jerusalem.
 29 And it came to pass, when
 he drew nigh unto Beth-
 phage and Bethany, at the
 mount that is called the

mount of Olives, he sent two
 of the disciples, saying, Go ³⁰
 your way into the village
 over against *you*; in the which
 as ye enter ye shall find a
 colt tied, whereon no man
 ever yet sat: loose him, and
 bring him. And if any one ³¹
 ask you, Why do ye loose
 him? thus shall ye say, The
 Lord hath need of him. And ³²
 they that were sent went away,
 and found even as he had
 said unto them. And as they ³³
 were loosing the colt, the
 owners thereof said unto
 them, Why loose ye the colt?
 And they said, The Lord hath ³⁴
 need of him. And they ³⁵
 brought him to Jesus: and
 they threw their garments
 upon the colt, and set Jesus
 thereon. And as he went, ³⁶
 they spread their garments
 in the way. And as he was ³⁷
 now drawing nigh, *even at*
 the descent of the mount of
 Olives, the whole multitude
 of the disciples began to re-
 joice and praise God with a
 loud voice for all the ³⁸
 mighty works which they had seen;
 saying, Blessed is the King ³⁹
 that cometh in the name of
 the Lord: peace in heaven,
 and glory in the highest. And ⁴⁰
 some of the Pharisees from
 the multitude said unto him,
⁴¹ Master, rebuke thy disciples.
 And he answered and said, I
 tell you that, if these shall
 hold their peace, the stones
 will cry out.
 And when he drew nigh, ⁴¹
 he saw the city and wept

¹ Gr. the other.
 required

² Gr. bondservant.

⁴ Gr. powers.

³ Or, I should have gone and

⁵ Or, Teacher

42 over it, saying, ¹If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid
43 from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a ²bank about thee, and compass thee round, and keep
44 thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast
46 out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:
48 and they could not find what they might do; for the people all hung upon him, listening.

20 ¹ And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the
2 scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this
3 authority? And he answered and said unto them, I also

will ask you a ³question; and tell me: The baptism of 4 John, was it from heaven, or from men? And they reason- 5 ed with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we 6 shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, 7 that they knew not whence it was. And Jesus said unto 8 them, Neither tell I you by what authority I do these things.

And he began to speak un- 9 to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the 10 season he sent unto the husbandmen a ⁴servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And 11 he sent yet another ⁴servant: and him also they beat, and handled him shamefully, and sent him away empty. And 12 he sent yet a third: and him also they wounded, and cast him forth. And the lord of 13 the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when 14 the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours.

¹ Or, O that thou hadst known bondservant.

² Gr. palisade.

³ Gr. word.

⁴ Gr.

15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do
16 unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ¹God
17 forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable
20 against them. And they watched him, and sent forth

spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21 And they asked him, saying, ²Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest
22 the way of God: Is it lawful for us to give tribute unto
23 Cæsar, or not? But he perceived their craftiness, and
24 said unto them, Shew me a

³penny. Whose image and superscription hath it? And they said, Cæsar's. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they were not able to ²⁶take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, ²Master, Moses ²⁸wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were there ²⁹fore seven brethren: and the first took a wife, and died childless; and the second; ³⁰and the third took her; and ³¹likewise the seven also left no children, and died. After ³²ward the woman also died. In the resurrection therefore ³³whose wife of them shall she be? for the seven had her to wife. And Jesus said unto ³⁴them, The sons of this ⁴world marry, and are given in marriage: but they that are accounted worthy to attain to that ⁴world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they ³⁶die any more: for they are equal unto the angels; and are sons of God, being sons

¹ Gr. *Be it not so.*
xviii. 28. ⁴ Or, *age*

² Or, Teacher

³ See marginal note on Matt.

37 of the resurrection. But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, ¹Master, thou hast well said. For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ 42 is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

45 And in the hearing of all the people he said unto his 46 disciples, Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at 47 feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

21 ¹ And he looked up, ²and saw the rich men that were casting their gifts into the ³treasury. And he saw a certain poor widow casting in

thither two mites. And he ³said, Of a truth I say unto you, This poor widow cast in more than they all: for all ⁴these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

And as some spake of the ⁵temple, how it was adorned with goodly stones and offerings, he said, As for these ⁶things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, ⁷

¹Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? And he said, Take ⁸heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. And when ⁹ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Then said he unto them, ¹⁰Nation shall rise against nation, and kingdom against kingdom: and there shall ¹¹be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all ¹²these things, they shall lay their hands on you, and shall persecute you, delivering you

¹ Or, Teacher ² Or, and saw them that...treasury, and they were rich.

up to the synagogues and prisons, ¹bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you ²shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. 19 In your patience ye shall win your ³souls. 20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the ⁴land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled. And there shall ²⁵be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men ²⁶fainting for fear, and for expectation of the things which are coming on ²⁷the world: for the powers of the heavens shall be shaken. And then ²⁸shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a ²⁹parable: Behold the fig tree, and all the trees: when they ³⁰now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see ³¹these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and ³³earth shall pass away: but my words shall not pass away.

But take heed to yourselves, ³⁴lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a ³⁵snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ³⁶ye at every season, making supplication, that ye may pre-

¹ Gr. you being brought.
⁴ Or, earth

² Or, shall they put to death
⁶ Gr. the inhabited earth.

⁸ Or, lives

vail to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to hear him in the temple, to hear him.

22 1 Now the feast of unleavened bread drew nigh, which is 2 called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot, being of the number of the 4 twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them.

5 And they were glad, and covenanted to give him 6 money. And he consented, and sought opportunity to deliver him unto them ¹ in the absence of the multitude.

7 And the day of unleavened bread came, on which the passover must be sacrificed.

8 And he sent Peter and John, saying, Go and make ready for us the passover, that we

9 may eat. And they said unto him, Where wilt thou that

10 we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man

bearing a pitcher of water; follow him into the house whereinto he goeth. And ye 11 shall say unto the goodman of the house, The ²Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew 12 you a large upper room furnished: there make ready. And they went, and found as 13 he had said unto them: and they made ready the pass-over.

And when the hour was 14 come, he sat down, and the apostles with him. And he 15 said unto them, With desire I have desired to eat this pass-over with you before I suffer: for I say unto you, I will not 16 eat it, until it be fulfilled in the kingdom of God. And he 17 received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say 18 unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he 19 took ³ bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body ⁴ which is given for you: this do in remembrance of me. And the cup in like 20 manner after supper, saying, This cup is the new ⁵ covenant in my blood, *even* that which is poured out for you. But 21 behold, the hand of him that betrayeth me is with me on

¹ Or, *without tumult* ² Or, *Teacher* ³ Or, *a loaf* ⁴ Some ancient authorities omit *which is given for you...which is poured out for you.*
⁵ Or, *testament*

²² the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom ²³ he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

²⁴ And there arose also a contention among them, which of them is accounted to be ²⁵ ¹greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Bene- ²⁶ factors. But ye *shall not be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. ²⁷ For whether is greater, he that ²sitteth at meat, or he that serveth? is not he that ²sitteth at meat? but I am in the midst of you as he that ²⁸ serveth. But ye are they which have continued with me in ²⁹ my temptations; and ³I appoint unto you a kingdom, even as my Father appointed ³⁰ unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve ³¹ tribes of Israel. Simon, Simon, behold, Satan ⁴asked to have you, that he might sift ³² you as wheat: but I made supplication for thee, that thy faith fail not: and do thou,

when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, ³³ with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, ³⁴ the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, ³⁵ When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And ³⁶ he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ⁵and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, ³⁷ that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath ⁶fulfilment. And they said, Lord, behold, ³⁸ here are two swords. And he said unto them, It is enough.

And he came out, and went, ³⁹ as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, ⁴⁰ he said unto them, Pray that ye enter not into temptation. And he was parted from them ⁴¹ about a stone's cast; and he kneeled down and prayed, say- ⁴² ing, Father, if thou be willing, remove this cup from me: nevertheless not my will, but

¹ Gr. greater. ² Gr. reclineth.

³ Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.

⁴ Or, obtained you by asking

⁵ Or, and he that hath no sword, let him

sell his cloke, and buy one.

⁶ Gr. end.

43 thine, be done. ¹And there
 appeared unto him an angel
 from heaven, strengthening
 44 him. And being in an agony
 he prayed more earnestly:
 and his sweat became as it
 were great drops of blood fall-
 ing down upon the ground.
 45 And when he rose up from
 his prayer, he came unto the
 disciples, and found them
 46 sleeping for sorrow, and said
 unto them, Why sleep ye?
 rise and pray, that ye enter
 not into temptation.
 47 While he yet spake, behold,
 a multitude, and he that was
 called Judas, one of the twelve,
 went before them; and he
 drew near unto Jesus to kiss
 48 him. But Jesus said unto
 him, Judas, betrayest thou
 the Son of man with a kiss?
 49 And when they that were
 about him saw what would
 follow, they said, Lord, shall
 we smite with the sword?
 50 And a certain one of them
 smote the ²servant of the
 high priest, and struck off his
 51 right ear. But Jesus answer-
 ed and said, Suffer ye thus
 far. And he touched his ear,
 52 and healed him. And Jesus
 said unto the chief priests,
 and captains of the temple,
 and elders, which were come
 against him, Are ye come out,
 as against a robber, with
 53 swords and staves? When I
 was daily with you in the
 temple, ye stretched not forth
 your hands against me: but
 this is your hour, and the
 power of darkness.

And they seized him, ⁵⁴
 and led him away, and
 brought him into the high
 priest's house. But Peter
 followed afar off. And when ⁵⁵
 they had kindled a fire in the
 midst of the court, and had
 sat down together, Peter sat
 in the midst of them. And ⁵⁶
 a certain maid seeing him as
 he sat in the light of the fire,
 and looking stedfastly upon
 him, said, This man also was
 with him. But he denied, ⁵⁷
 saying, Woman, I know him
 not. And after a little while ⁵⁸
 another saw him, and said,
 Thou also art one of them.
 But Peter said, Man, I am
 not. And after the space of ⁵⁹
 about one hour another con-
 fidently affirmed, saying, Of
 a truth this man also was
 with him: for he is a Gali-
 læan. But Peter said, Man, ⁶⁰
 I know not what thou sayest.
 And immediately, while he
 yet spake, the cock crew.
 And the Lord turned, and ⁶¹
 looked upon Peter. And
 Peter remembered the word
 of the Lord, how that he said
 unto him, Before the cock
 crow this day, thou shalt
 deny me thrice. And he went ⁶²
 out, and wept bitterly.

And the men that held ⁶³
³Jesus mocked him, and beat
 him. And they blindfolded ⁶⁴
 him, and asked him, saying,
 Prophecy: who is he that
 struck thee? And many other ⁶⁵
 things spake they against
 him, reviling him.

And as soon as it was day, ⁶⁶

¹ Many ancient authorities omit ver, 43, 44.
² Gr. *him*.

³ Gr. bondservant.

the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, ¹Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23 ¹ And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is ²Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, ³Thou sayest. And Pilate said unto the chief priests and the multitudes, I find ⁴no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. ⁵But when Pilate heard it, he asked whether the man were

a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some ³miracle done by him. And he questioned him in many words; but he answered him nothing. And ¹⁰the chief priests and the scribes stood, vehemently accusing him. And Herod with ¹¹his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And ¹²Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together ¹³the chief priests and the rulers and the people, and ¹⁴said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: ¹⁵for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise ¹⁶him, and release him. ⁴But ¹⁸

¹ Or, *Ye say it, because I am.*

² Or, *an anointed king*

³ Gr. *sign.*

⁴ Many ancient authorities insert ver. 17. *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 12.

they cried out all together, saying, Away with this man, and release unto us Barab-
 19 bas: one who for a certain insurrection made in the city, and for murder, was cast into
 20 prison. And Pilate spake unto them again, desiring to release
 21 Jesus; but they shouted, say-
 22 ing, Crucify, crucify him. And he said unto them the third time, Why, what evil hath
 this man done? I have found no cause of death in him: I will therefore chastise him
 23 and release him. But they were instant with loud voices, asking that he might be crucified. And their voices pre-
 24 vailed. And Pilate gave sentence that what they asked
 25 for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
 26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
 27 And there followed him a great multitude of the people, and of women who bewailed
 28 and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your chil-
 29 dren. For behold, the days are coming, in which they shall say, Blessed are the

barren, and the wombs that never bare, and the breasts that never gave suck. Then 30 shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For 31 if they do these things in the green tree, what shall be done in the dry?

And there were also two 32 others, malefactors, led with him to be put to death.

And when they came unto 33 the place which is called ¹The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. ²And 34 Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the peo- 35 ple stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked 36 him, coming to him, offering him vinegar, and saying, If 37 thou art the King of the Jews, save thyself. And there was 38 also a superscription over him, THIS IS THE KING OF THE JEWS.

And one of the malefactors 39 which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and 40 rebuking him said, Dost thou not even fear God, seeing thou art in the same con-

¹ According to the Latin, *Calvary*, which has the same meaning.

² Some ancient authorities omit *And Jesus said, Father, forgive them: for they know not what they do.*

41 demnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing
 42 amiss. And he said, Jesus, remember me when thou comest ¹in thy kingdom.
 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
 44 And it was now about the sixth hour, and a darkness came over the whole ²land
 45 until the ninth hour, ³the sun's light failing: and the veil of the ⁴temple was rent
 46 in the midst. ⁵And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this,
 47 he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was
 48 a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting
 49 their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.
 50 And behold, a man named Joseph, who was a counsellor, a good man and a righteous
 51 (he had not consented to their counsel and deed), a man of Arimathæa, a city of

the Jews, who was looking for the kingdom of God: this ⁶man went to Pilate, and asked for the body of Jesus. And he took it down, and ⁷wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And ⁸it was the day of the Preparation, and the sabbath ⁹drew on. And the women, which ¹⁰had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they ¹¹returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first ¹²day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone ¹³rolled away from the tomb. And they entered in, and ¹⁴found not the body ¹⁵of the Lord Jesus. And it came to ¹⁶pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they ¹⁷were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye ¹⁸the living among the dead? ¹⁹He is not here, ²⁰but is risen: remember how he spake unto you when he was yet in Galilee, saying ²¹

¹ Some ancient authorities read *into thy kingdom*. ² Or, earth
³ Gr. *the sun failing*. ⁴ Or, *sanctuary* ⁵ Or, *And Jesus, crying with a loud voice, said* ⁶ Gr. *began to dawn*. ⁷ Some ancient authorities omit *of the Lord Jesus*. ⁸ Gr. *him that liveth*. ⁹ Some ancient authorities omit *He is not here, but is risen*.

that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned¹ from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them.² But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he³ departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a villagenamed Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, ⁴What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And

one of them, named Cleopas, answering said unto him, ⁵Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. More over certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe ⁶in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he in-

¹ Some ancient authorities omit *from the tomb*.

² Some ancient authorities omit ver. 12. ³ Or, *departed, wondering with himself*.

⁴ Gr. *What words are these that ye exchange one with another.*

⁵ Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things after*

⁶ Or, *Dost*

terpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the ¹bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread. And as they spake these things, he himself stood in the midst of them, ²and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that

they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. ³And when he had said ⁴this, he shewed them his hands and his feet. And ⁵while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

And he said unto them, ⁶These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance ⁷and remission of sins should be preached in his name unto all the ⁸nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you:

¹ Or, loaf. ² Some ancient authorities omit *and saith unto them, Peace be unto you.* ³ Some ancient authorities omit ver. 40. ⁴ Many ancient authorities add *and a honeycomb.* ⁵ Some ancient authorities read *unto.* ⁶ Or, nations. *Beginning from Jerusalem, ye are witnesses*

but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while

he blessed them, he parted from them,¹ and was carried up into heaven. And they⁵² worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

THE GOSPEL

ACCORDING TO

S. JOHN.

1 In the beginning was the Word, and the Word was with God, and the Word was² God. The same was in the³ beginning with God. All things were made³ by him; and without him⁴ was not anything made that hath⁴ been made. In him was life; and the life was the light of⁵ men. And the light shineth in the darkness; and the darkness⁵ apprehended it not. There came a man, sent from God, whose name⁷ was John. The same came for witness, that he might bear witness of the light, that all might believe through⁸ him. He was not the light, but came that he might bear

witness of the light. ⁶There⁹ was the true light, *even the light* which lighteth⁷ every man, coming into the world. He was in the world, and the¹⁰ world was made³ by him, and the world knew him not. He came unto⁸ his own, and¹¹ they that were his own received him not. But as many¹² as received him, to them gave he the right to become children of God, *even* to them that believe on his name: which were⁹ born, not of¹³ blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word¹⁴ became flesh, and¹¹ dwelt among us (and we beheld his glory, glory as of¹² the

¹ Some ancient authorities omit *and was carried up into heaven*.

² Some ancient authorities omit *worshipped him, and*.

³ Or, *through*.

⁴ Or, *was not anything made. That which hath been made was life in him; and the life &c.*

⁵ Or, *overcame*. See ch. xii. 35 (Gr.).

⁶ Or, *The true light, which lighteth every man, was coming*.

⁷ Or, *every man*.

⁸ Or, *as he cometh*.

⁹ Gr. *his own things*.

¹⁰ Or, *begotten*.

¹¹ Gr. *bloods*.

¹² Gr. *tabernacled*.

¹³ Or, *an only begotten from a father*.

only begotten from the Father), full of grace and truth.
 15 John beareth witness of him, and crieth, saying, ¹This was he of whom I said, He that cometh after me is become before me: for he was ²before me. For of his fulness we all received, and grace for
 17 grace. For the law was given ³by Moses; grace and truth
 18 came ³by Jesus Christ. No man hath seen God at any time; ⁴the only begotten Son, which is in the bosom of the Father, he hath declared *him*.
 19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask
 20 him, Who art thou? And he confessed, and denied not; and he confessed, I am not
 21 the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet?
 22 And he answered, No. They said therefore unto him, Who art thou? that we may give
 an answer to them that sent us. What sayest thou of thy-
 23 self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah
 24 the prophet. ⁵And they had been sent from the Pharisees.
 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the

Christ, neither Elijah, neither the prophet? John answered ²⁶them, saying, I baptize ⁶with water: in the midst of you standeth one whom ye know not, *even* he that cometh after ²⁷me, the latchet of whose shoe I am not worthy to unloose. These things were done in ²⁸⁷Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth ²⁹Jesus coming unto him, and saith, Behold, the Lamb of God, which ⁸taketh away the sin of the world! This is he ³⁰of whom I said, After me cometh a man which is become before me: for he was ²before me. And I knew him ³¹not; but that he should be made manifest to Israel, for this cause came I baptizing ⁶with water. And John bare ³²witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew ³³him not: but he that sent me to baptize ⁶with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ⁶with the Holy Spirit. And I have seen, and have ³⁴borne witness that this is the Son of God.

Again on the morrow John ³⁵was standing, and two of his disciples; and he looked upon ³⁶Jesus as he walked, and saith,

¹ Some ancient authorities read (*this was he that said*). ² Gr. *first in regard of me*. ³ Or, *through*. ⁴ Many very ancient authorities read *God only begotten*. ⁵ Or, *And certain had been sent from among the Pharisees*. ⁶ Or, *in*. ⁷ Many ancient authorities read *Bethabarah, some, Betharabah*. ⁸ Or, *beareth the sin*

Behold, the Lamb of God!
 37 And the two disciples heard him speak, and they followed
 38 Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ¹Master),
 39 where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth
 40 hour. One of the two that heard John *speak*, and followed him, was Andrew, Simon
 41 Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, ²Christ).
 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of ³John: thou shalt be called Cephas (which is by interpretation, ⁴Peter).
 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him,
 44 Follow me. Now Philip was from Bethsaida, of the city
 45 of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the
 46 son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him,

Come and see. Jesus saw ⁴⁷ Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith ⁴⁸ unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered ⁴⁹ him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and ⁵⁰ said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he ⁵¹ saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there ¹ ² was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus ² also was bidden, and his disciples, to the marriage. And ³ when the wine failed, the mother of Jesus saith unto him, They have no wine. And ⁴ Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the ⁵ servants, Whatsoever he saith unto you, do it. Now there ⁶ were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill ⁷

¹ Or, Teacher
 xvi. 17, *Jonah*.

² That is, Anointed.
⁴ That is, Rock or Stone.

³ Gr. Joanes: called in *Matt.*

the waterpots with water. And they filled them up to
 8 the brim. And he saith unto them, Draw out now, and
 bear unto the ¹ruler of the
 9 feast. And they bare it. And when the ruler of the feast
 tasted the water ²now become wine, and knew not whence
 it was (but the servants which had drawn the water knew),
 the ruler of the feast calleth
 10 the bridegroom, and saith unto him, Every man setteth
 on first the good wine; and when *men* have drunk freely.
then that which is worse: thou hast kept the good wine
 11 until now. This beginning of his signs did Jesus in Cana
 of Galilee, and manifested his glory; and his disciples
 believed on him.
 12 After this he went down to Capernaum, he, and his
 mother, and *his* brethren, and his disciples: and there they
 abode not many days.
 13 And the passover of the Jews was at hand, and Jesus
 14 went up to Jerusalem. And he found in the temple those
 that sold oxen and sheep and doves, and the changers of
 15 money sitting: and he made a scourge of cords, and cast
 all out of the temple, both the sheep and the oxen; and
 he poured out the changers' money, and overthrew their
 16 tables; and to them that sold the doves he said, Take these
 things hence; make not my Father's house a house of
 17 merchandise. His disciples

remembered that it was written, The zeal of thine house shall eat me up. The Jews ¹⁸therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus ¹⁹answered and said unto them, Destroy this ³temple, and in three days I will raise it up. The Jews therefore said, ²⁰Forty and six years was this ²temple in building, and wilt thou raise it up in three days? But he spake of the ³temple ²¹of his body. When therefore ²²he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did ²⁴not trust himself unto them, for that he knew all men, and ²⁵because he needed not that any one should bear witness concerning ⁴man; for he himself knew what was in man.

Now there was a man of ¹3 the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by ²night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered ³and said unto him, Verily, verily, I say unto thee, Except a man be born ⁵anew,

¹ Or, steward
a man; for...the man

² Or, that it had become
⁵ Or, from above

³ Or, sanctuary

⁴ Or,

he cannot see the kingdom
 4 of God. Nicodemus saith
 unto him, How can a man be
 born when he is old? can he
 enter a second time into his
 mother's womb, and be born?
 5 Jesus answered, Verily, verily,
 I say unto thee, Except a
 man be born of water and
 the Spirit, he cannot enter in-
 6 to the kingdom of God. That
 which is born of the flesh is
 flesh; and that which is born
 7 of the Spirit is spirit. Marvel
 not that I said unto thee, Ye
 8 must be born ¹anew. ²The
 wind bloweth where it listeth,
 and thou hearest the voice
 thereof, but knowest not
 whence it cometh, and whither
 it goeth: so is every one that
 9 is born of the Spirit. Nico-
 demus answered and said unto
 him, How can these things
 10 be? Jesus answered and said
 unto him, Art thou the teacher
 of Israel, and understandest
 11 not these things? Verily,
 verily, I say unto thee, We
 speak that we do know, and
 bear witness of that we have
 seen; and ye receive not our
 12 witness. If I told you earthly
 things, and ye believe not,
 how shall ye believe, if I tell
 13 you heavenly things? And
 no man hath ascended into
 heaven, but he that descend-
 ed out of heaven, *even* the
 Son of man, ³which is in
 14 heaven. And as Moses lifted
 up the serpent in the wilder-
 ness, even so must the Son of

man be lifted up: that who- 15
 soever ⁴believeth may in him
 have eternal life.

For God so loved the 16
 world, that he gave his only
 begotten Son, that whosoever
 believeth on him should not
 perish, but have eternal life.
 For God sent not the Son 17
 into the world to judge the
 world; but that the world
 should be saved through him.
 He that believeth on him is 18
 not judged: he that believeth
 not hath been judged already,
 because he hath not believed
 on the name of the only be-
 gotten Son of God. And 19
 this is the judgement, that the
 light is come into the world,
 and men loved the darkness
 rather than the light; for
 their works were evil. For 20
 every one that ⁵doeth ill
 hateth the light, and cometh
 not to the light, lest his
 works should be ⁶reproved.
 But he that doeth the truth 21
 cometh to the light, that his
 works may be made manifest,
 7 that they have been wrought
 in God.

After these things came 22
 Jesus and his disciples into
 the land of Judæa; and there
 he tarried with them, and
 baptized. And John also was 23
 baptizing in Ænon near to
 Salim, because there ⁸was
 much water there: and they
 came, and were baptized. For 24
 John was not yet cast into
 prison. There arose there- 25

¹ Or, from above
 authorities omit *which is in heaven.*
⁵ Or, practiseth
 waters.

² Or, The Spirit breatheth

⁶ Or, convicted

⁴ Or, believeth in him may have
⁷ Or, because

³ Many ancient
 Gr. were many

fore a questioning on the part of John's disciples with
 26 a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to
 27 him. John answered and said, A man can receive nothing, except it have been
 28 given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent
 29 before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore
 30 is fulfilled. He must increase, but I must decrease.
 31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: ¹he that cometh from heaven is
 32 above all. What he hath seen and heard, of that he beareth witness; and no man
 33 receiveth his witness. He that hath received his witness hath set his seal to *this*,
 34 that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.
 35 sure. The Father loveth the Son, and hath given all things

into his hand. He that believeth on the Son hath eternal life; but he that ²obeyeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord ⁴knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus ²himself baptized not, but his disciples), he left Judæa, and ³departed again into Galilee. And he must needs pass ⁴through Samaria. So he ⁵cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and ⁶Jacob's ³well was there. Jesus therefore, being wearied with his journey, sat ⁴thus by the ³well. It was about the sixth hour. There com-
 7 eth a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For ⁸his disciples were gone away into the city to buy food. The Samaritan woman there-
 9 fore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (⁶For Jews have no dealings with Samaritans.) Jesus answered ¹⁰and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him,

¹ Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.* ² Or, *believeth not.* ³ Gr. *spring*: and so in ver. 14; but not in ver. 11, 12. ⁴ Or, *as he was*.
⁵ Some ancient authorities omit *For Jews have no dealings with Samaritans.*

and he would have given thee
 11 living water. The woman
 saith unto him, ¹Sir, thou
 hast nothing to draw with,
 and the well is deep: from
 whence then hast thou that
 12 living water? Art thou
 greater than our father Jacob,
 which gave us the well, and
 drank thereof himself, and
 13 his sons, and his cattle? Je-
 sus answered and said unto
 her, Every one that drinketh
 of this water shall thirst
 14 again: but whosoever drink-
 eth of the water that I shall
 give him shall never thirst;
 but the water that I shall
 give him shall become in him
 a well of water springing up
 15 unto eternal life. The wo-
 man saith unto him, ¹Sir,
 give me this water, that I
 thirst not, neither come all
 16 the way hither to draw. Je-
 sus saith unto her, Go, call
 thy husband, and come hi-
 17 ther. The woman answered
 and said unto him, I have
 no husband. Jesus saith
 unto her, Thou saidst well, I
 18 have no husband: for thou
 hast had five husbands; and
 he whom thou now hast is
 not thy husband: this hast
 19 thou said truly. The woman
 saith unto him, ¹Sir, I per-
 ceive that thou art a prophet.
 20 Our fathers worshipped in
 this mountain; and ye say,
 that in Jerusalem is the place
 where men ought to worship.
 21 Jesus saith unto her, Woman,
 believe me, the hour cometh,
 when neither in this moun-

tain, nor in Jerusalem, shall
 ye worship the Father. Ye ²²
 worship that which ye know
 not: we worship that which
 we know: for salvation is
 from the Jews. But the hour ²³
 cometh, and now is, when
 the true worshippers shall
 worship the Father in spirit
 and truth: ²for such doth the
 Father seek to be his wor-
 shippers. ³God is a Spirit: ²⁴
 and they that worship him
 must worship in spirit and
 truth. The woman saith unto ²⁵
 him, I know that Messiah
 cometh (which is called
 Christ): when he is come, he
 will declare unto us all things.
 Jesus saith unto her, I that ²⁶
 speak unto thee am *he*.

And upon this came his ²⁷
 disciples; and they marvelled
 that he was speaking with a
 woman; yet no man said,
 What seekest thou? or, Why
 speakest thou with her? So ²⁸
 the woman left her waterpot,
 and went away into the city,
 and saith to the men, Come, ²⁹
 see a man, which told me all
 things that *ever* I did: can
 this be the Christ? They ³⁰
 went out of the city, and
 were coming to him. In the ³¹
 mean while the disciples
 prayed him, saying, Rabbi,
 eat. But he said unto them, ³²
 I have meat to eat that ye
 know not. The disciples ³³
 therefore said one to another,
 Hath any man brought him
aught to eat? Jesus saith unto ³⁴
 them, My meat is to do the
 will of him that sent me, and

¹ Or, Lord
spirit

² Or, for such the Father also seeketh

³ Or, God is

35 to accomplish his work. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ¹white already unto 36 harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For herein is the saying true, One soweth, and another 38 reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I 40 did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there 41 two days. And many more believed because of his word; 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from thence into 44 Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. So when he came into 45 Galilee, the Galilæans received him, having seen all

things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again 46 unto Cana of Galilee, where he made the water wine. And there was a certain ²nobleman, whose son was sick at Capernaum. When he heard 47 that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus 48 therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The ²nobleman saith 49 unto him, ³Sir, come down ere my child die. Jesus saith 50 unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now 51 going down, his ⁴servants met him, saying, that his son lived. So he inquired of 52 them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew 53 that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign 54 that Jesus did, having come out of Judæa into Galilee.

After these things there 1 5 was ⁵a feast of the Jews; and Jesus went up to Jerusalem.

¹ Or, while unto harvest. Already he that reapeth &c. ² Or, king's officer ³ Or, Lord ⁴ Gr. bondservants. ⁵ Many ancient authorities read the feast.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew ¹Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered ².
 5 And a certain man was there, which had been thirty and eight years in his infirmity.
 6 When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, ³Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another step-
 8 peth down before me. Jesus saith unto him, Arise, take
 9 up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.
 10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy
 11 bed. But he answered them, He that made me whole, the same said unto me, Take up
 12 thy bed, and walk. They asked him, Who is the man that said unto thee, Take up
 13 thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.

Afterward Jesus findeth him ¹⁴ in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The ¹⁵ man went away, and told the Jews that it was Jesus which had made him whole. And ¹⁶ for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered ¹⁷ them, My Father worketh even until now, and I work. For this cause therefore the ¹⁸ Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered ¹⁹ and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father lov-
 20 eth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as ²¹ the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither ²² doth the Father judge any man, but he hath given all judgement unto the Son;

¹ Some ancient authorities read *Bethsaida*, others, *Bethzatha*. ² Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*: ³ for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.
³ Or, Lord

23 that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death

25 into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they

26 that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is ¹the Son of

28 man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall

29 hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have

²done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that

31 sent me. If I bear witness of myself, my witness is not

32 true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye have sent unto John, and *he hath borne witness unto*

the truth. But the witness ³⁴which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burn- ³⁵eth and shineth: and ye were willing to rejoice for a season in his light. But the witness ³⁶which I have is greater than *that of John*: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father ³⁷which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ³⁸ye have not his word abiding in you: for whom he sent, him ye believe not. ³Ye ³⁹search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will ⁴⁰not come to me, that ye may have life. I receive not glory ⁴¹from men. But I know you, ⁴²that ye have not the love of God in yourselves. I am ⁴³come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, ⁴⁴which receive glory one of another, and the glory that *cometh* from ⁴the only God ye seek not? Think not that ⁴⁵I will accuse you to the Father: there is one that accuseth you, *even Moses*, on whom ye have set your

¹ Or, a son of man² Or, practised³ Or, Search the scriptures⁴ Some ancient authorities read the only one.

6 hope. For if ye believed
Moses, ye would believe me;
7 for he wrote of me. But if
ye believe not his writings,
how shall ye believe my
words?

1 After these things Jesus
went away to the other side
of the sea of Galilee, which is
2 the sea of Tiberias. And a
great multitude followed him,
because they beheld the signs
which he did on them that
3 were sick. And Jesus went
up into the mountain, and
there he sat with his disci-
4 ples. Now the passover, the
feast of the Jews, was at
5 hand. Jesus therefore lift-
ing up his eyes, and seeing
that a great multitude cometh
unto him, saith unto Philip,
Whence are we to buy ¹ bread,
6 that these may eat? And
this he said to prove him:
for he himself knew what he
7 would do. Philip answered
him, Two hundred ² penny-
worth of ¹ bread is not suffi-
cient for them, that every
8 one may take a little. One
of his disciples, Andrew,
Simon Peter's brother, saith
9 unto him, There is a lad here,
which hath five barley loaves,
and two fishes: but what are
10 these among so many? Jesus
said, Make the peoplesit down.
Now there was much grass in
the place. So the men sat
down, in number about five
11 thousand. Jesus therefore
took the loaves; and having
given thanks, he distributed
to them that were set down;

likewise also of the fishes as
much as they would. And ¹²
when they were filled, he saith
unto his disciples, Gather up
the broken pieces which re-
main over, that nothing be
lost. So they gathered them ¹³
up, and filled twelve baskets
with broken pieces from the
five barley loaves, which re-
mained over unto them that
had eaten. When therefore ¹⁴
the people saw the ³ sign
which he did, they said, This
is of a truth the prophet that
cometh into the world.

Jesus therefore perceiving ¹⁵
that they were about to come
and take him by force, to
make him king, withdrew
again into the mountain
himself alone.

And when evening came, ¹⁶
his disciples went down unto
the sea; and they entered ¹⁷
into a boat, and were going
over the sea unto Capernaum.
And it was now dark, and
Jesus had not yet come to
them. And the sea was rising ¹⁸
by reason of a great wind
that blew. When therefore ¹⁹
they had rowed about five
and twenty or thirty fur-
longs, they behold Jesus
walking on the sea, and
drawing nigh unto the boat:
and they were afraid. But ²⁰
he saith unto them, It is I;
be not afraid. They were ²¹
willing therefore to receive
him into the boat: and
straightway the boat was at
the land whither they were
going.

¹ Gr. loaves.

² See marginal note on Matt. xviii. 28.

ancient authorities read signs.

³ Some

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other ¹boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone
 23 (howbeit there came ²boats from Tiberias nigh unto the place where they ate the bread after the Lord had
 24 given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ²boats, and came to Capernaum, seeking Jesus.
 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when
 26 camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves,
 27 and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.
 28 They said therefore unto him, What must we do, that we may work the works of God?
 29 Jesus answered and said unto them, This is the work of God, that ye believe on him
 30 whom ³he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest

thou? Our fathers ate the ³¹manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto ³²them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of ³³God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto ³⁴him, Lord, evermore give us this bread. Jesus said unto ³⁵them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, ³⁶that ye have seen me, and yet believe not. All that ³⁷which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am ³⁸come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him ³⁹that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the ⁴⁰will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and ⁴¹I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread

¹ *Gr. little boat. should raise him up*

² *Gr. little boats.*

³ *Or, he sent*

⁴ *Or, that I*

which came down out of
 42 heaven. And they said, Is
 not this Jesus, the son of
 Joseph, whose father and
 mother we know? how doth
 he now say, I am come down
 43 out of heaven? Jesus answered
 and said unto them,
 Murmur not among your-
 44 selves. No man can come to
 me, except the Father which
 sent me draw him: and I will
 raise him up in the last day.
 45 It is written in the prophets,
 And they shall all be taught
 of God. Every one that hath
 heard from the Father, and
 hath learned, cometh unto
 46 me. Not that any man hath
 seen the Father, save he
 which is from God, he hath
 47 seen the Father. Verily,
 verily, I say unto you, He
 that believeth hath eternal
 48 life. I am the bread of life.
 49 Your fathers did eat the
 manna in the wilderness, and
 50 they died. This is the bread
 which cometh down out of
 heaven, that a man may eat
 51 thereof, and not die. I am
 the living bread which came
 down out of heaven: if any
 man eat of this bread, he
 shall live for ever: yea and
 the bread which I will give is
 my flesh, for the life of the
 world.
 52 The Jews therefore strove
 one with another, saying,
 How can this man give us
 53 his flesh to eat? Jesus there-
 fore said unto them, Verily,
 verily, I say unto you, Ex-
 cept ye eat the flesh of the

Son of man and drink his
 blood, ye have not life in
 yourselves. He that eateth 54
 my flesh and drinketh my
 blood hath eternal life; and I
 will raise him up at the last
 day. For my flesh is ¹meat 55
 indeed, and my blood is
²drink indeed. He that eat- 56
 eth my flesh and drinketh
 my blood abideth in me, and
 I in him. As the living Fa- 57
 ther sent me, and I live be-
 cause of the Father; so he
 that eateth me, he also shall
 live because of me. This is 58
 the bread which came down
 out of heaven: not as the
 fathers did eat, and died: he
 that eateth this bread shall
 live for ever. These things 59
 said he in ³the synagogue, as
 he taught in Capernaum.

Many therefore of his dis- 60
 ciples, when they heard *this*,
 said, This is a hard saying;
 who can hear ⁴it? But Je- 61
 sus knowing in himself that
 his disciples murmured at
 this, said unto them, Doth
 this cause you to stumble?
What then if ye should be- 62
 hold the Son of man ascend-
 ing where he was before? It 63
 is the spirit that quickeneth;
 the flesh profiteth nothing:
 the words that I have spoken
 unto you are spirit, and are
 life. But there are some of 64
 you that believe not. For
 Jesus knew from the begin-
 ning who they were that be-
 lieved not, and who it was
 that should betray him. And 65
 he said, For this cause have

¹ *Gr. true meat.*² *Gr. true drink.*³ Or, a synagogue⁴ Or, him

I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked
67 no more with him. Jesus said therefore unto the twelve,
68 Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou¹ hast the words of eternal life. And we have believed and know that thou art the Holy One of God.
70 Jesus answered them, Did not I choose you the twelve, and
71 one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

7 1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to
2 kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works
4 which thou doest. For no man doeth anything in secret,
2 and himself seeketh to be known openly. If thou doest these things, manifest thyself
5 to the world. For even his brethren did not believe on
6 him. Jesus therefore saith unto them, My time is not yet come; but your time is
7 alway ready. The world cannot hate you; but me it

hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up³ yet unto this feast; because my time is not yet fulfilled. And having said⁹ these things unto them, he abode *still* in Galilee.

But when his brethren¹⁰ were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore¹¹ sought him at the feast, and said, Where is he? And there¹² was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man¹³ spake openly of him for fear of the Jews.

But when it was now the¹⁴ midst of the feast Jesus went up into the temple, and taught. The Jews therefore¹⁵ marvelled, saying, How knoweth this man letters, having never learned? Jesus¹⁶ therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willet¹⁷h to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. He that speaketh¹⁸ from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the¹⁹ law, and yet none of you

¹ Or, *hast words*
known openly.

² Some ancient authorities read and seeketh it to be
³ Many ancient authorities omit yet.

doeth the law? Why seek ye
 20 to kill me? The multitude
 answered, Thou hast a ¹devil:
 who seeketh to kill thee?
 21 Jesus answered and said unto
 them, I did one work, and ye
 22 all ²marvel. For this cause
 hath Moses given you cir-
 cumcision (not that it is of
 Moses but of the fathers);
 and on the sabbath ye cir-
 23 cumcise a man. If a man
 receiveth circumcision on the
 sabbath, that the law of
 Moses may not be broken;
 are ye wroth with me, be-
 cause I made a man every
 whit whole on the sabbath?
 24 Judge not according to ap-
 pearance, but judge righteous
 judgement.
 25 Some therefore of them of
 Jerusalem said, Is not this he
 26 whom they seek to kill? And
 lo, he speaketh openly, and
 they say nothing unto him.
 Can it be that the rulers
 indeed know that this is the
 27 Christ? Howbeit we know
 this man whence he is: but
 when the Christ cometh, no
 one knoweth whence he is.
 28 Jesus therefore cried in the
 temple, teaching and saying,
 Ye both know me, and know
 whence I am; and I am not
 come of myself, but he that
 sent me is true, whom ye
 29 know not. I know him; be-
 cause I am from him, and he
 30 sent me. They sought there-
 fore to take him: and no
 man laid his hand on him,
 because his hour was not yet

come. But of the multitude ³¹
 many believed on him; and
 they said, When the Christ
 shall come, will he do more
 signs than those which this
 man hath done? The Phari- ³²
 sees heard the multitude mur-
 muring these things concern-
 ing him; and the chief priests
 and the Pharisees sent officers
 to take him. Jesus therefore ³³
 said, Yet a little while am I
 with you, and I go unto him
 that sent me. Ye shall seek ³⁴
 me, and shall not find me:
 and where I am, ye cannot
 come. The Jews therefore ³⁵
 said among themselves, Whi-
 ther will this man go that
 we shall not find him? will
 he go unto the Dispersion
²among the Greeks, and teach
 the Greeks? What is this ³⁶
 word that he said, Ye shall
 seek me, and shall not find
 me: and where I am, ye can-
 not come?

Now on the last day, the ³⁷
 great day of the feast, Jesus
 stood and cried, saying, If
 any man thirst, let him come
 unto me, and drink. He ³⁸
 that believeth on me, as the
 scripture hath said, out of his
 belly shall flow rivers of living
 water. But this spake he of ³⁹
 the Spirit, which they that
 believed on him were to re-
 ceive: ⁴for the Spirit was not
 yet given; because Jesus was
 not yet glorified. Some of ⁴⁰
 the multitude therefore, when
 they heard these words, said,
 This is of a truth the prophet.

¹ Gr. demon. ² Or, marvel because of this. Moses hath given you
 circumcision ³ Gr. of. ⁴ Some ancient authorities read for the
 Holy Spirit was not yet given.

41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and ¹see that out of Galilee ariseth no prophet.

53 ²[And they went every man
8 ¹unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into

the temple, and all the people came unto him; and he sat down, and taught them. And ³the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto ⁴him, ⁵Master, this woman hath been taken in adultery, in the very act. Now in the ⁶law Moses commanded us to stone such: what then sayest thou of her? And this they ⁶said, ⁷tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they ⁷continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And ⁸again he stooped down, and with his finger wrote on the ground. And they, when they ⁹heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, ¹⁰and said unto her, Woman, where are they? did no man condemn thee? And she ¹¹said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

Again therefore Jesus spake ¹²unto them, saying, I am the

¹ Or, *see: for out of Galilee &c.*
omit John vii. 53—viii. 11. Those which contain it vary much from each other.

² Or, Teacher

³ Most of the ancient authorities
⁴ Or, trying

light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come. He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath;

I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that ¹I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, ²Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I ³unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that ⁴I am *he*, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, I say unto you, Every

¹ Or, *I am* ² Or, *How is it that I even speak to you at all?*
⁴ Or, *I am* Or, *I am he; and I do*

³ Gr.

one that committeth sin is
 35 the bondservant of sin. And
 the bondservant abideth not
 in the house for ever: the son
 36 abideth for ever. If therefore
 the Son shall make you free,
 37 ye shall be free indeed. I
 know that ye are Abraham's
 seed; yet ye seek to kill me,
 because my word ¹hath not
 38 free course in you. I speak
 the things which I have seen
 with ²my Father: and ye also
 do the things which ye heard
 39 from *your* father. They an-
 swered and said unto him,
 Our father is Abraham. Jesus
 saith unto them, If ye ³were
 Abraham's children, ⁴ye would
 do the works of Abraham.
 40 But now ye seek to kill me,
 a man that hath told you the
 truth, which I heard from
 God: this did not Abraham.
 41 Ye do the works of your
 father. They said unto him,
 We were not born of fornication;
 we have one Father,
 42 *even* God. Jesus said unto
 them, If God were your
 Father, ye would love me: for
 I came forth and am come
 from God; for neither have
 I come of myself, but he sent
 43 me. Why do ye not ⁵under-
 stand my speech? *Even* be-
 cause ye cannot hear my
 44 word. Ye are of *your* father
 the devil, and the lusts of
 your father it is your will to
 do. He was a murderer from
 the beginning, and ⁶stood not

in the truth, because there is
 no truth in him. ⁷When he
 speaketh a lie, he speaketh of
 his own: for he is a liar, and
 the father thereof. But be-
 cause I say the truth, ye be-
 lieve me not. Which of you ⁴⁶
 convicteth me of sin? If I
 say truth, why do ye not be-
 lieve me? He that is of God ⁴⁷
 heareth the words of God:
 for this cause ye hear *them*
 not, because ye are not of
 God. The Jews answered ⁴⁸
 and said unto him, Say we
 not well that thou art a Sa-
 maritan, and hast a ⁸devil?
 Jesus answered, I have not ⁴⁹
 a ⁸devil; but I honour my
 Father, and ye dishonour me.
 But I seek not mine own ⁵⁰
 glory: there is one that seek-
 eth and judgeth. Verily, ⁵¹
 verily, I say unto you, If a
 man keep my word, he shall
 never see death. The Jews ⁵²
 said unto him, Now we know
 that thou hast a ⁸devil. Ab-
 raham is dead, and the pro-
 phets; and thou sayest, If a
 man keep my word, he shall
 never taste of death. Art ⁵³
 thou greater than our father
 Abraham, which is dead? and
 the prophets are dead: whom
 makest thou thyself? Jesus ⁵⁴
 answered, If I glorify myself,
 my glory is nothing: it is
 my Father that glorifieth me;
 of whom ye say, that he is
 your God; and ye have not ⁵⁵
 known him: but I know him;

¹ Or, hath no place in you ² Or, the Father: do ye also therefore
 the things which ye heard from the Father. ³ Gr. are. ⁴ Some
 ancient authorities read ye do the works of Abraham. ⁵ Or, know
⁶ Some ancient authorities read standeth. ⁷ Or, When one speaketh a lie,
 he speaketh of his own: for his father also is a liar. ⁸ Gr. demon.

and if I should say, I know him not, I shall be like unto you, a liar: but I know him, 56 and keep his word. Your father Abraham rejoiced ¹ to see my day; and he saw it, 57 and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before 59 Abraham ² was, I am. They took up stones therefore to cast at him: but Jesus ³ hid himself, and went out of the temple⁴.

9 1 And as he passed by, he saw a man blind from his 2 birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be 3 born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made 4 manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man 5 can work. When I am in the world, I am the light of 6 the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, 7 and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and 8 came seeing. The neighbours

therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others 9 said, It is he: others said, No, but he is like him. He said, I am *he*. They said 10 therefore unto him, How then were thine eyes opened? He 11 answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, 12 Where is he? He saith, I know not.

They bring to the Pharisees 13 him that aforetime was blind. Now it was the sabbath on 14 the day when Jesus made the clay, and opened his eyes. Again therefore the Phari- 15 sees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore 16 of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore 17 unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not 18 believe concerning him, that

¹ Or, that he should see ² Gr. was born. ³ Or, was hidden, and went &c. ⁴ Many ancient authorities add and going through the midst of them went his way, and so passed by. ⁵ Or, and with the clay thereof anointed his eyes

he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then 20 doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall 22 speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his 23 parents, He is of age; ask him. So they called a second 24 time the man that was blind, and said unto him, Give glory to God: we know that 25 this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I 26 see. They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also 28 become his disciples? And they reviled him, and said, Thou art his disciple; but we 29 are disciples of Moses. We know that God hath spoken

unto Moses: but as for this man, we know not whence he is. The man answered 30 and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We 31 know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was 32 never heard that any one opened the eyes of a man born blind. If this man were 33 not from God, he could do nothing. They answered and 34 said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had 35 cast him out; and finding him, he said, Dost thou believe on ¹the Son of God? He answered and said, And 36 who is he, Lord, that I may believe on him? Jesus said 37 unto him, Thou hast both seen him, and he it is that speaketh with thee. And he 38 said, Lord, I believe. And he worshipped him. And 39 Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind. Those of the 40 Pharisees which were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, 41 If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

¹ Many ancient authorities read the Son of man.

10 ¹ Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief ² and a robber. But he that entereth in by the door is ¹ the shepherd of the sheep. ³ To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them ⁴ out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his ⁵ voice. And a stranger will they not follow, but will flee from him: for they know not ⁶ the voice of strangers. This ² parable spake Jesus unto them; but they understood not what things they were which he spake unto them. ⁷ Jesus therefore said unto them again, Verily, verily, I say unto you, I am the ⁸ door of the sheep. All that came before me are thieves and robbers: but the sheep ⁹ did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and ¹⁰ shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may ³ have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the ¹² sheep. He that is a hireling,

and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth ¹³ because he is a hireling, and careth not for the sheep. I ¹⁴ am the good shepherd; and I know mine own, and mine own know me, even as the ¹⁵ Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, ¹⁶ which are not of this fold: them also I must ⁴ bring, and they shall hear my voice; and ⁵ they shall become one flock, one shepherd. There- ¹⁷ fore doth the Father love me, because I lay down my life, that I may take it again. No ¹⁸ one ⁶ taketh it away from me, but I lay it down of myself. I have ⁷ power to lay it down, and I have ⁷ power to take it again. This commandment received I from my Father.

There arose a division ¹⁹ among the Jews because of these words. And many of ²⁰ them said, He hath a ⁸ devil, and is mad; why hear ye him? Others said, These ²¹ are not the sayings of one possessed with a ⁸ devil. Can a ⁸ devil open the eyes of the blind?

⁹ And it was the feast of the ²² dedication at Jerusalem: it was winter; and Jesus was ²³ walking in the temple in

¹ Or, a shepherd ² Or, proverb ³ Or, have abundance ⁴ Or, lead
⁵ Or, there shall be one flock ⁶ Some ancient authorities read took it away.
⁷ Or, right ⁸ Gr. demon. ⁹ Some ancient authorities read At that time was the feast.

24 Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the
 25 Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of
 26 me. But ye believe not, because ye are not of my sheep.
 27 My sheep hear my voice, and I know them, and they follow
 28 me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my
 29 hand. ¹My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch ²*them* out of
 30 the Father's hand. I and the
 31 Father are one. The Jews took up stones again to stone
 32 him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do
 33 ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that
 34 thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?
 35 If he called them gods, unto whom the word of God came (and the scripture cannot be
 36 broken), say ye of him, whom the Father ³sanctified and sent into the world, Thou blasphemest; because I said,
 37 *I am the Son of God?* If I

do not the works of my Father, believe me not. But ³⁸if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take ³⁹him: and he went forth out of their hand.

And he went away again ⁴⁰beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; ⁴¹and they said, John indeed did no sign; but all things whatsoever John spake of this man were true. And many ⁴²believed on him there.

Now a certain man was ⁴³sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was ⁴⁴that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore ⁴⁵sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus ⁴⁶heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved ⁴⁷Martha, and her sister, and Lazarus. When therefore he ⁴⁸heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to ⁴⁹the disciples, Let us go into Judæa again. The disciples ⁵⁰s

¹ Some ancient authorities read *That which my Father hath given unto me.* ² Or, *aught* ³ Or, *consecrated*

say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou ⁹ thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light ¹⁰ of this world. But if a man walk in the night, he stumbleth, because the light is not ¹¹ in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of ¹² sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will ¹ recover. ¹³ Now Jesus had spoken of his death: but they thought that he spake of taking rest in ¹⁴ sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go ¹⁶ unto him. Thomas therefore, who is called ² Didymus, said unto his fellow-disciples, Let us also go, that we may die with him. ¹⁷ So when Jesus came, he found that he had been in the ¹⁸ tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs ¹⁹ off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went ²⁰ and met him: but Mary still

sat in the house. Martha ²¹ therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, ²² whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy ²³ brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I ²⁵ am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth ²⁶ and believeth on me shall never die. Believest thou this? She saith unto him, ²⁷ Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. And ²⁸ when she had said this, she went away, and called Mary ³ her sister secretly, saying, The ⁴ Master is here, and calleth thee. And she, when ²⁹ she heard it, arose quickly, and went unto him. (Now ³⁰ Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which ³¹ were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to ⁵ weep there. Mary ³² therefore, when she came where Jesus was, and saw him, fell down at his feet,

¹ Gr. *be saved*.
⁴ Or, *Teacher*

² That is, *Twin*.
⁵ Gr. *wail*.

³ Or, *her sister, saying secretly*

saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her ¹weeping, and the Jews *also* ¹weeping which came with her, he ²groaned in the spirit, and ³⁴ ³was troubled, and said, Where have ye laid him? They say unto him, Lord, ³⁵ come and see. Jesus wept. ³⁶ The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man ³⁸ ³also should not die? Jesus therefore again ⁴groaning in himself cometh to the tomb. Now it was a cave, and a ³⁹ stone lay ⁵against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been ⁴⁰ ⁴dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory ⁴¹ of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heard- ⁴² est me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that ⁴³ thou didst send me. And when he had thus spoken, he cried with a loud voice,

Lazarus, come forth. He ⁴⁴ that was dead came forth, bound hand and foot with ⁶grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Many therefore of the Jews, ⁴⁵ which came to Mary and beheld ⁷that which he did, believed on him. But some of ⁴⁶ them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore ⁴⁷ and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus ⁴⁸ alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But ⁴⁹ a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ⁵⁰ ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this ⁵¹ he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, ⁵² but that he might also gather together into one the children of God that are scattered abroad. So from that day ⁵³ forth they took counsel that they might put him to death.

¹ Gr. *wailing*.

² Gr. *troubled himself*.

³ Or, *upon* ⁴ Or, *being moved with indignation in the spirit* ⁵ Or, *grave-bands* ⁶ Or, *being moved with indignation in himself* ⁷ Many ancient authorities read *the things which he did*.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, 55 to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12 1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the 2 dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with 3 him. Mary therefore took a pound of ointment of ¹ spike-nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, 4 one of his disciples, which should betray him, saith, 5 Why was not this ointment sold for three hundred ²pence,

and given to the poor? Now 6 this he said, not because he cared for the poor; but because he was a thief, and having the ³bag ⁴took away what was put therein. Jesus, 7 therefore said, ⁵Suffer her to keep it against the day of my burying. For the poor ye 8 have always with you; but me ye have not always.

The common people there- 9 fore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief 10 priests took counsel that they might put Lazarus also to death; because that by reason 11 of him many of the Jews went away, and believed on Jesus.

On the morrow ⁶a great 12 multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches 13 of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. And Jesus, having 14 found a young ass, sat thereon; as it is written, Fear 15 not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things 16 understood not his disciples at the first: but when Jesus was glorified, then remem-

¹ See marginal note on Mark xiv. 8.

xviii. 28. ² Or, box

³ Or, carried what was put therein

⁴ Or, Let her alone: it was that she might keep it

⁵ Or,

⁶ Some ancient authorities read the common people.

bered they that these things were written of him, and that they had done these things
 17 unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.
 18 For this cause also the multitude went and met him, for that they heard that he had
 19 done this sign. The Pharisees therefore said among themselves, ¹Behold how ye prevail nothing: lo, the world is gone after him.
 20 Now there were certain Greeks among those that went up to worship at the
 21 feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would
 22 see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell
 23 Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man
 24 should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die,
 25 it beareth much fruit. He that loveth his ²life loseth it; and he that hateth his ²life in this world shall keep it
 26 unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the
 27 Father honour. Now is my soul troubled; and what shall

I say? Father, save me from this ³hour. But for this cause came I unto this hour. Fa-
 28 ther, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude there-
 29 fore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus an-
 30 swered and said, This voice hath not come for my sake, but for your sakes. Now is ⁴the judgement of this world: now shall the prince of this world be cast out. And I, if ³
 I be lifted up ⁵from the earth, will draw all men unto myself. But this he said, sig-
 33 nifying by what manner of death he should die. The ⁴
 34 multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus there-
 35 fore said unto them, Yet a little while is the light ⁶among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the ³
 36 light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and ⁷hid himself from them. But ³
 37 though he had done so many

¹ Or, *Ye behold*
⁵ Or, *out of*

² Or, *soul*

⁶ Or, *in*

³ Or, *hour?*

⁷ Or, *was hidden from them*

⁴ Or, *a judgement*

signs before them, yet they
38 believed not on him: that the
word of Isaiah the prophet
might be fulfilled, which he
spake,

Lord, who hath believed
our report?

And to whom hath the arm
of the Lord been re-
vealed?

39 For this cause they could not
believe, for that Isaiah said
again,

40 He hath blinded their eyes,
and he hardened their
heart;

Lest they should see with
their eyes, and perceive
with their heart,

And should turn,
And I should heal them.

41 These things said Isaiah, be-
cause he saw his glory; and
42 he spake of him. Neverthe-
less even of the rulers many
believed on him; but because
of the Pharisees they did not
confess ¹it, lest they should
be put out of the synagogue:
43 for they loved the glory of
men more than the glory of
God.

44 And Jesus cried and said,
He that believeth on me, be-
lieveth not on me, but on
45 him that sent me. And he
that beholdeth me beholdeth
46 him that sent me. I am
come a light into the world,
that whosoever believeth on
me may not abide in the
47 darkness. And if any man
hear my sayings, and keep
them not, I judge him not:
for I came not to judge the

world, but to save the world.
He that rejecteth me, and 48
receiveth not my sayings,
hath one that judgeth him:
the word that I spake, the
same shall judge him in the
last day. For I spake not 49
from myself; but the Father
which sent me, he hath given
me a commandment, what I
should say, and what I should
speak. And I know that his 50
commandment is life eternal:
the things therefore which I
speak, even as the Father
hath said unto me, so I
speak.

Now before the feast of the 13
passover, Jesus knowing that
his hour was come that he
should depart out of this
world unto the Father, hav-
ing loved his own which were
in the world, he loved them
²unto the end. And during ²
supper, the devil having al-
ready put into the heart of
Judas Iscariot, Simon's son,
to betray him, *Jesus*, knowing ³
that the Father had given
all things into his hands,
and that he came forth from
God, and goeth unto God,
riseth from supper, and lay- ⁴
eth aside his garments; and
he took a towel, and girded
himself. Then he poureth ⁵
water into the bason, and
began to wash the disciples'
feet, and to wipe them with
the towel wherewith he was
girded. So he cometh to ⁶
Simon Peter. He saith unto
him, Lord, dost thou wash
my feet? Jesus answered and ⁷

¹ Or, him

² Or, to the uttermost

said unto him, What I do thou knowest not now; but thou shalt understand here-
 8 after. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast
 9 no part with me. Simon Peter saith unto him, Lord, not my feet only, but also
 10 my hands and my head. Jesus saith to him, He that is bathed needeth not ¹save to wash his feet, but is clean every whit: and ye are clean,
 11 but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.
 12 So when he had washed their feet, and taken his garments, and ²sat down again, he said unto them, Know ye what I have done to you?
 13 Ye call me, ³Master, and, Lord: and ye say well; for so
 14 I am. If I then, the Lord and the ³Master, have washed your feet, ye also ought to
 15 wash one another's feet. For I have given you an example, that ye also should do as I
 16 have done to you. Verily, verily, I say unto you, A
 17 ⁴servant is not greater than his lord; neither ⁵one that is sent greater than he that sent
 18 him. If ye know these things, blessed are ye if ye do them.
 19 I speak not of you all: I know whom I ⁶have chosen: but that the scripture may be fulfilled, He that eateth

⁷my bread lifted up his heel against me. From hence-
 19 forth I tell you before it come to pass, that, when it is come to pass, ye may believe that
 20 I am *he*. Verily, verily, I ²⁰say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, ²¹he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on ²²another, doubting of whom he spake. There was at the ²³table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon ²⁴Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he speaketh. He leaning back, as ²⁵he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, ²⁶He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son of Simon Iscariot*. And after the sop, then ²⁷entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table ²⁸knew for what intent he spake this unto him. For ²⁹some thought, because Judas had the ³bag, that Jesus said

¹ Some ancient authorities omit *save*, and *his feet*.

² Or, *Teacher*

⁴ Gr. *bondservant*.

⁵ Gr. *an apostle*.

² Gr. *reclined*.

⁶ Or, *chose*

⁷ Many ancient authorities read *his bread with me*.

³ Or, *I am*

⁹ Or, *box*

unto him, Buy what things we have need of for the feast; or, that he should give some-
 30 thing to the poor. He then having received the sop went out straightway: and it was night.

31 When therefore he was gone out, Jesus saith, Now¹ is the Son of man glorified, and
 32 God¹ is glorified in him; and God shall glorify him in himself, and straightway shall he
 33 glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;
 34 so now I say unto you. A new commandment I give unto you, that ye love one another; ²even as I have loved you, that ye also love
 35 one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou
 37 shalt follow afterwards. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my
 38 life for thee. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14 1 Let not your heart be

troubled: ³ye believe in God, believe also in me. In my³ Father's house are many⁴ mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a³ place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. ⁵And whither⁴ I go, ye know the way. Tho-⁵mas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am⁶ the way, and the truth, and the life: no one cometh unto the Father, but ⁶by me. If⁷ ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip⁸ saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, ⁹Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Be-¹⁰lievest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the¹¹ Father, and the Father in me: or else believe me for the very works' sake. Verily, ¹²verily, I say unto you, He

¹ Or, was another

² Or, even as I loved you, that ye also may love one another

³ Or, believe in God

⁴ Or, abiding-places

⁵ Many

ancient authorities read And whither I go ye know, and the way ye know.

⁶ Or, through

that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I
 13 go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified
 14 in the Son. If ye shall ask¹ me anything in my name,
 15 that will I do. If ye love me, ye will keep my command-
 16 ments. And I will² pray the Father, and he shall give you another³ Comforter, that he may be with you for ever,
 17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth
 with you, and shall be in you.
 18 I will not leave you⁴ desolate:
 19 I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live,⁵ ye
 20 shall live also. In that day ye shall know that I am in my Father, and ye in me, and
 21 I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.
 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not
 23 unto the world? Jesus answered and said unto him, If a man love me, he will keep

my word: and my Father will love him, and we will come unto him, and make our abode with him. He that²⁴ loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken²⁵ unto you, while yet abiding with you. But the³ Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave²⁷ with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. (Ye²⁸ heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I²⁹ have told you before it come to pass, that, when it is come to pass, ye may believe. I³⁰ will no more speak much with you, for the prince of the world cometh: and he hath³¹ nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my¹ Father is the husbandman. Every branch in me that² beareth not fruit, he taketh it

¹ Many ancient authorities omit me. Advocate Or, Helper
 ye shall live

² Gr. make request of.

⁴ Or, orphana

³ Or,

⁵ Or, and

away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.

3 Already ye are clean because of the word which I have

4 spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from

6 me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be

8 done unto you. Herein ¹is my Father glorified, ²that ye bear much fruit; and *so* shall

9 ye be my disciples. Even as the Father hath loved me, I also have loved you: abide

10 ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his

11 love. These things have I spoken unto you, that my joy may be in you, and *that* your

12 joy may be fulfilled. This is my commandment, that ye love one another, even as I

13 have loved you. Greater love hath no man than this, that a man lay down his life for

his friends. Ye are my ¹⁴friends, if ye do the things which I command you. No ¹⁵longer do I call you ³servants; for the ⁴servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not ¹⁶choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These ¹⁷things I command you, that ye may love one another. If ¹⁸the world hateth you, ⁵ye know that it hath hated me before *it* hated you. If ye ¹⁹were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the ²⁰word that I said unto you, A ⁴servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they ²¹do unto you for my name's sake, because they know not him that sent me. If I had ²²not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth ²³me hateth my Father also. If I had not done among them ²⁴

¹ Or, was
and be my disciples.

⁵ Or, know ye

² Many ancient authorities read that ye bear much fruit,
³ Gr. bondservants.

⁴ Gr. bondservant.

the works which none other did, they had not had sin: but now have they both seen and hated both me and my
 25 Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me
 36 without a cause. But when the ¹ Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which ² proceedeth from the Father, he shall bear witness of me: ³ and ye also bear witness, because ye have been with me from the beginning.
 16 ¹ These things have I spoken unto you, that ye should not
 2 be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known
 4 the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with
 5 you. But now I go unto him that sent me; and none of you asketh me, Whither
 6 goest thou? But because I have spoken these things unto you, sorrow hath filled your
 7 heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the ¹ Comforter

will not come unto you; but if I go, I will send him unto you. And he, when he is ⁸ come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe ⁹ not on me; of righteousness, ¹⁰ because I go to the Father, and ye behold me no more; of judgement, because the ¹¹ prince of this world hath been judged. I have yet many ¹² things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit ¹³ of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall ¹⁴ glorify me: for he shall take of mine, and shall declare it unto you. All things what-¹⁵ soever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little ¹⁶ while, and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples there-¹⁷ fore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said ¹⁸ therefore, What is this that he saith, A little while? We know not what he saith.

¹ Or, Advocate Or, Helper Gr. Paraclete.
² Or, and bear ye also witness

³ Or, goeth forth from

19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ¹ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in ²proverbs: the hour cometh, when I shall no more speak unto you in ²proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will ³pray the Father for you; for the Father himself loveth you, because ye have loved me, and

have believed that I came forth from the Father. I ²⁸came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His ²⁹disciples say, Lo, now speakest thou plainly, and speakest no ⁴proverb. Now know we ³⁰that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered ³¹them, Do ye now believe? Behold, the hour cometh, ³²yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have ³³I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

These things spake Jesus; ¹17 and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him ²authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life ³eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I ⁴glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Fa- ⁵

¹ Or, ask me no question

⁴ Or, parable

² Or, parables

³ Gr. make request of.

ther, glorify thou me with
 thine own self with the glory
 which I had with thee before
 6 the world was. I manifested
 thy name unto the men whom
 thou gavest me out of the
 world: thine they were, and
 thou gavest them to me; and
 they have kept thy word.
 7 Now they know that all
 things whatsoever thou hast
 8 given me are from thee: for
 the words which thou gavest
 me I have given unto them;
 and they received *them*, and
 knew of a truth that I came
 forth from thee, and they
 believed that thou didst send
 9 me. I ¹pray for them: I
¹pray not for the world, but
 for those whom thou hast
 given me; for they are thine:
 10 and all things that are mine
 are thine, and thine are
 mine: and I am glorified in
 11 them. And I am no more in
 the world, and these are in
 the world, and I come to
 thee. Holy Father, keep them
 in thy name which thou hast
 given me, that they may be
 12 one, even as we *are*. While
 I was with them, I kept them
 in thy name which thou hast
 given me: and I guarded
 them, and not one of them
 perished, but the son of per-
 dition; that the scripture
 13 might be fulfilled. But now
 I come to thee; and these
 things I speak in the world,
 that they may have my joy
 14 fulfilled in themselves. I
 have given them thy word;
 and the world hated them,

because they are not of the
 world, even as I am not of
 the world. I ¹pray not that 15
 thou shouldest take them
²from the world, but that
 thou shouldest keep them
²from ³the evil one. They 16
 are not of the world, even as
 I am not of the world. ⁴Sanc- 17
 tify them in the truth: thy
 word is truth. As thou didst 18
 send me into the world, even
 so sent I them into the world.
 And for their sakes I ⁴sanc- 19
 tify myself, that they them-
 selves also may be sanctified
 in truth. Neither for these 20
 only do I ¹pray, but for them
 also that believe on me
 through their word; that 21
 they may all be one; even as
 thou, Father, *art* in me, and
 I in thee, that they also may
 be in us: that the world may
 believe that thou didst send
 me. And the glory which 22
 thou hast given me I have
 given unto them; that they
 may be one, even as we *are*
 one; I in them, and thou in 23
 me, that they may be per-
 fected into one; that the
 world may know that thou
 didst send me, and lovedst
 them, even as thou lovedst
 me. Father, ⁵that which thou 24
 hast given me, I will that,
 where I am, they also may
 be with me; that they may
 behold my glory, which thou
 hast given me: for thou
 lovedst me before the founda-
 tion of the world. O right- 25
 eous Father, the world knew
 thee not, but I knew thee;

¹ Gr. *make request*.² Gr. *out of*.³ Or, *evil*.⁴ Or, *Conse-*⁵ Many ancient authorities read *those whom*.

and these knew that thou
 26 didst send me; and I made
 known unto them thy name,
 and will make it known; that
 the love wherewith thou
 lovedst me may be in them,
 and I in them.

- 18 ¹ When Jesus had spoken
 these words, he went forth
 with his disciples over the
¹brook ²Kidron, where was a
 garden, into the which he en-
 tered, himself and his disci-
 2 ples. Now Judas also, which
 betrayed him, knew the place:
 for Jesus oft-times resorted
 thither with his disciples.
 3 Judas then, having received
 the ³band of soldiers, and
 officers from the chief priests
 and the Pharisees, cometh
 thither with lanterns and
 4 torches and weapons. Jesus
 therefore, knowing all the
 things that were coming upon
 him, went forth, and saith
 unto them, Whom seek ye?
 5 They answered him, Jesus of
 Nazareth. Jesus saith unto
 them, I am *he*. And Judas
 also, which betrayed him,
 was standing with them.
 6 When therefore he said unto
 them, I am *he*, they went
 backward, and fell to the
 7 ground. Again therefore he
 asked them, Whom seek ye?
 And they said, Jesus of Na-
 8 zareth. Jesus answered, I
 told you that I am *he*: if
 therefore ye seek me, let
 9 these go their way: that the
 word might be fulfilled which
 he spake, Of those whom

thou hast given me I lost not
 one. Simon Peter therefore ¹⁰
 having a sword drew it, and
 struck the high priest's ⁴ser-
 vant, and cut off his right
 ear. Now the ⁴servant's name
 was Malchus. Jesus therefore ¹¹
 said unto Peter, Put up the
 sword into the sheath: the
 cup which the Father hath
 given me, shall I not drink
 it?

So the ³band and the ⁵chief ¹²
 captain, and the officers of
 the Jews, seized Jesus and
 bound him, and led him to ¹³
 Annas first; for he was father
 in law to Caiaphas, which
 was high priest that year.
 Now Caiaphas was he which ¹⁴
 gave counsel to the Jews, that
 it was expedient that one
 man should die for the peo-
 ple.

And Simon Peter followed ¹⁵
 Jesus, and *so did* another disci-
 ple. Now that disciple was
 known unto the high priest,
 and entered in with Jesus
 into the court of the high
 priest; but Peter was stand- ¹⁶
 ing at the door without. So
 the other disciple, which was
 known unto the high priest,
 went out and spake unto her
 that kept the door, and
 brought in Peter. The maid ¹⁷
 therefore that kept the door
 saith unto Peter, Art thou
 also *one* of this man's disci-
 ples? He saith, I am not.
 Now the ⁶servants and the ¹⁸
 officers were standing *there*,
 having made ⁷a fire of coals;

¹ Or, ravine Gr. winter-torrent.
 cohort ⁴ Gr. bondservant.

⁶ Gr. bondservants.

² Or, of the Cedars

³ Or,

⁵ Or, military tribune Gr. chiliarch.

⁷ Gr. a fire of charcoal.

for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

- 19 The high priest therefore asked Jesus of his disciples,
20 and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in ¹synagogues, and in the temple, where all the Jews come together; and in
21 secret spake I nothing. Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which
22 I said. And when he had said this, one of the officers standing by struck Jesus ²with his hand, saying, Answerest thou the high priest
23 so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well,
24 why smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.
25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied,
26 and said, I am not. One of the ³servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in
27 the garden with him? Peter therefore denied again: and straightway the cock crew.
28 They lead Jesus therefore

from Caiaphas into the ⁴palace: and it was early; and they themselves entered not into the ⁴palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and
30 said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate
31 therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might
32 be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered
33 again into the ⁴palace, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered,
34 Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered,
35 Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus an-
36 swered, My kingdom is not of this world: if my kingdom were of this world, then would my ⁵servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto 37

¹ Gr. *synagogue*.
Prætorium.

² Or, with a rod

³ Gr. *bondservants*.

⁴ Gr.

⁵ Or, officers: as in ver. 3, 12, 18, 22.

him, Art thou a king then? Jesus answered,¹ Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth hear-
38 eth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I
39 find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the
40 King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

19 1 Then Pilate therefore took
2 Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a
3 purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him² with their
4 hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I
5 find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the
6 man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered⁷ him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate⁸ therefore heard this saying, he was the more afraid; and⁹ he entered into the³ palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate¹⁰ therefore saith unto him, Speakest thou not unto me? knowest thou not that I have⁴ power to release thee, and have⁴ power to crucify thee? Jesus answered him, Thou¹¹ wouldest have no⁴ power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to¹² release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king⁵ speaketh against Cæsar. When Pilate therefore heard¹³ these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it¹⁴ was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried¹⁵ out, Away with him, away with him, crucify him. Pilate

¹ Or, Thou sayest it, because I am a king.
Prætorium.

⁴ Or, authority

² Or, with rods

⁵ Or, opposeth Cæsar

³ Gr.

saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.
 16 Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE
 20 JEWS. This title therefore read many of the Jews: ¹for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.

21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King
 22 of the Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the ²coat: now the ²coat was without seam, woven from the top through-
 24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the

scripture might be fulfilled, which saith,

They parted my garments among them,

And upon my vesture did they cast lots.

These things therefore the soldiers did. But there were ²⁵standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw ²⁶his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, ²⁷Behold, thy mother! And from that hour the disciple took her unto his own *home*.

After this Jesus, knowing ²⁸that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there ²⁹a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had ³⁰received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because ³¹it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. The soldiers ³²

¹ Or, for the place of the city where Jesus was crucified was nigh at hand
² Or, tunic

therefore came, and brake the legs of the first, and of the other which was crucified
 33 with him: but when they came to Jesus, and saw that he was dead already, they
 34 brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out
 35 blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also
 36 may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be ¹broken.
 37 And again another scripture saith, They shall look on him whom they pierced.
 38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took
 39 away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a ²mixture of myrrh and aloes, about a
 40 hundred pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom
 41 of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet
 42 laid. There then because

of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

Now on the first *day* of the 1 ²⁰ week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, ² and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, ³ and the other disciple, and they went toward the tomb. And they ran both together: ⁴ and the other disciple outran Peter, and came first to the tomb; and stooping and look- ⁵ ing in, he seeth the linen cloths lying; yet entered he not in. Simon Peter there- ⁶ fore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the ⁷ napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered ⁸ in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew ⁹ not the scripture, that he must rise again from the dead. So the disciples went ¹⁰ away again unto their own home.

But Mary was standing ¹¹ without at the tomb weeping.

¹ Or, *crushed*

² Some ancient authorities read *roll*.

so, as she wept, she stooped and looked into the tomb;
 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had
 13 lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where
 14 they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew
 15 not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will
 16 take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, *Rabboni*; which
 17 is to say, ¹Master. Jesus saith to her, ²Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and
 18 my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.
 19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for

fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had ²⁰said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them ²¹again, Peace *be* unto you: as the Father hath sent me, even so send I you. And when he ²²had said this, he breathed on them, and saith unto them, Receive³ ye the ³Holy Ghost: whose soever sins ye forgive, ²³they are forgiven unto them; whose soever *sins* ye retain, they are retained.

But Thomas, one of the ²⁴twelve, called ⁴Didymus, was not with them when Jesus came. The other disciples ²⁵therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again ²⁶his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, ²⁷Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Tho- ²⁸

¹ Or, *Teacher*
⁴ That is, *Twin*.

² Or, Take not hold on me

³ Or, *Holy Spirit*

mas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Because thou hast seen me, ¹thou hast believed: blessed are they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not
31 written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 ¹ After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested ² *himself* on this wise. There were together Simon Peter, and Thomas called ² Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
3 disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they
4 took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that
5 it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They
6 answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast

therefore, and now they were not able to draw it for the multitude of fishes. That ⁷ disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came ⁸ in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out ⁹ upon the land, they see ³ a fire of coals there, and ⁴ fish laid thereon, and ⁵ bread. Jesus saith unto them, Bring ¹⁰ of the fish which ye have now taken. Simon Peter ¹¹ therefore went ⁶ up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto ¹² them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus com- ¹³ eth, and taketh the ⁷ bread, and giveth them, and the fish likewise. This is now the ¹⁴ third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken ¹⁵ their fast, Jesus saith to Simon Peter, Simon, *son* of

¹ Or, *hast thou believed?*

² That is, Twin.

³ Gr. a fire of char-

coal. ⁴ Or, a fish

⁵ Or, a loaf

⁶ Or, aboard

⁷ Or, loaf

¹ John, ²lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ³love thee. He saith unto him, Feed my lambs.
¹⁶ He saith to him again a second time, Simon, *son of* ¹ John, ²lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ³love thee. He saith unto him,
¹⁷ Tend my sheep. He saith unto him the third time, Simon, *son of* ¹ John, ³lovest thou me? Peter was grieved because he said unto him the third time, ³ Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁴knowest that I ³love thee. Jesus saith unto him, Feed
¹⁸ my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou
¹⁹ wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he

had spoken this, he saith unto him, Follow me. Peter, ²⁰ turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him ²¹ saith to Jesus, Lord, ⁵ and what shall this man do? Jesus saith unto him, If I ²² will that he tarry till I come, what *is that* to thee? follow thou me. This saying there- ²³ fore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple which ²⁴ beareth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many ²⁵ other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ Gr. *Joanes*. See chap. i. 42, margin. represents two different Greek words. *this man, what?*

^{2. 3} Love in these places
⁴ Or, *perceivest* ⁵ Gr. and

THE ACTS OF THE APOSTLES.

- 1 ¹ THE ¹former treatise I made, which the Father hath ⁶set
O Theophilus, concerning all within his own authority.
that Jesus began both to do But ye shall receive power, ⁸
² and to teach, until the day when the Holy Ghost is come
in which he was received up, upon you: and ye shall be
after that he had given com- my witnesses both in Jeru-
mandment through the ³Holy salem, and in all Judæa and
Ghost unto the apostles whom Samaria, and unto the utter-
³ he had chosen: to whom he most part of the earth. And ⁹
also ³shewed himself alive when he had said these things,
after his passion by many as they were looking, he
proofs, appearing unto them was taken up; and a cloud
by the space of forty days, received him out of their
and speaking the things con- sight. And while they were ¹⁰
cerning the kingdom of God: looking stedfastly into heaven
⁴ and, ⁴being assembled to- as he went, behold, two men
gether with them, he charged stood by them in white ap-
them not to depart from parel; which also said, Ye ¹¹
Jerusalem, but to wait for the men of Galilee, why stand ye
promise of the Father, which, looking into heaven? this
said he, ye heard from me: Jesus, which was received up
⁵ for John indeed baptized from you into heaven, shall
with water; but ye shall be so come in like manner as ye
baptized ⁵with the Holy Ghost beheld him going into heaven.
not many days hence.
- ⁶ They therefore, when they Then returned they unto ¹²
were come together, asked Jerusalem from the mount
him, saying, Lord, dost thou called Olivet, which is nigh
at this time restore the king- unto Jerusalem, a sabbath
dom to Israel? And he said day's journey off. And when ¹³
⁷ unto them, It is not for you they were come in, they went
to know times or seasons, up into the upper chamber,
where they were abiding; both

¹ Gr. *first*. ² Or, *Holy Spirit*: and so throughout this book. ³ Gr.
presented. ⁴ Or, *eating with them* ⁵ Or, *in* ⁶ Or, *appointed by*

Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphaeus*, and Simon the Zealot, and Judas *the son of*
 14 James. These all with one accord continued stedfastly in prayer,² with the women, and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of ³persons gathered together, about a
 16 hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus.

17 For he was numbered among us, and received his ⁴portion

18 in this ministry. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all
 19 his bowels gushed out. And it became known to all the dwellers at Jerusalem; inso-much that in their language that field was called Akeldama, that is, The field of
 20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,

And let no man dwell therein:

and,

His ⁵office let another take.

Of the men therefore which ²¹ have companied with us all the time that the Lord Jesus went in and went out ⁶among us, beginning from the bap-
 22 tism of John, unto the day that he was received up from us, of these must one become a witness with us of his resur-
 23 rection. And they put for-
 ward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And ²⁴ they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place ²⁵ in this ministry and apostle-ship, from which Judas fell away, that he might go to his own place. And they ²⁶ gave lots ⁷for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

And when the day of Pen-1 ² tecost ⁸ was now come, they were all together in one place. And suddenly there came ² from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And ³ there appeared unto them tongues ⁹ parting asunder, like as of fire; and it sat upon each one of them. And they ⁴ were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at ⁵ Jerusalem Jews, devout men,

¹ Or, brother. See Jude 1.

² Or, with certain women

³ Gr. names.

⁴ Or, lot

⁵ Gr. overseership.

⁶ Or, over

⁷ Or, unto

⁸ Gr. was

being fulfilled.

⁹ Or, parting among them Or, distributing themselves

from every nation under
 6 heaven. And when this sound
 was heard, the multitude
 came together, and were con-
 founded, because that every
 man heard them speaking in
 7 his own language. And they
 were all amazed and mar-
 velled, saying, Behold, are
 not all these which speak
 8 Galilæans? And how hear we,
 every man in our own lan-
 guage, wherein we were born?
 9 Parthians and Medes and
 Elamites, and the dwellers in
 Mesopotamia, in Judæa and
 Cappadocia, in Pontus and
 10 Asia, in Phrygia and Pam-
 phylia, in Egypt and the
 parts of Libya about Cyrene,
 and sojourners from Rome,
 both Jews and proselytes,
 11 Cretans and Arabians, we do
 hear them speaking in our
 tongues the mighty works of
 12 God. And they were all
 amazed, and were perplexed,
 saying one to another, What
 13 meaneth this? But others
 mocking said, They are filled
 with new wine.
 14 But Peter, standing up with
 the eleven, lifted up his voice,
 and spake forth unto them,
saying, Ye men of Judæa, and
 all ye that dwell at Jerusalem,
 be this known unto you, and
 15 give ear unto my words. For
 these are not drunken, as ye
 suppose; seeing it is *but* the
 16 third hour of the day; but
 this is that which hath been
 spoken ¹by the prophet Joel;
 17 And it shall be in the last
 days, saith God,

I will pour forth of my Spirit
 upon all flesh:
 And your sons and your
 daughters shall prophesy,
 And your young men shall
 see visions,
 And your old men shall
 dream dreams:
 Yea and on my ²servants ¹⁸
 and on my ³handmaidens
 in those days
 Will I pour forth of my
 Spirit; and they shall
 prophesy.
 And I will shew wonders in ¹⁹
 the heaven above,
 And signs on the earth
 beneath;
 Blood, and fire, and vapour
 of smoke:
 The sun shall be turned ²⁰
 into darkness,
 And the moon into blood,
 Before the day of the Lord
 come,
 That great and notable *day*:
 And it shall be, that whoso- ²¹
 ever shall call on the
 name of the Lord shall
 be saved.
 Ye men of Israel, hear these ²²
 words: Jesus of Nazareth, a
 man approved of God unto
 you by ⁴mighty works and
 wonders and signs, which God
 did by him in the midst of
 you, even as ye yourselves
 know; him, being delivered ²³
 up by the determinate counsel
 and foreknowledge of God,
 ye by the hand of ⁵lawless
 men did crucify and slay:
 whom God raised up, having ²⁴
 loosed the pangs of death:
 because it was not possible

¹ Or, *through* ² Gr. *bondmen*.
³ Or, *men without the law*

³ Gr. *bondmaidens*. ⁴ Gr. *powers*.

that he should be holden of
26 it. For David saith concern-
ing him,

I beheld the Lord always
before my face;

For he is on my right hand,
that I should not be
moved:

26 Therefore my heart was
glad, and my tongue re-
joiced;

Moreover my flesh also
shall ¹dwell in hope:

27 Because thou wilt not leave
my soul in Hades,

Neither wilt thou give thy
Holy One to see corrup-
tion.

28 Thou madest known unto
me the ways of life;

Thou shalt make me full of
gladness ²with thy coun-
tenance.

29 Brethren, I may say unto you
freely of the patriarch David,
that he both died and was
buried, and his tomb is with

30 us unto this day. Being
therefore a prophet, and know-
ing that God had sworn with
an oath to him, that of the
fruit of his loins ³he would

31 set *one* upon his throne; he
foreseeing *this* spake of the
resurrection of the Christ,
that neither was he left in
Hades, nor did his flesh see

32 corruption. This Jesus did
God raise up, ⁴whereof we all

33 are witnesses. Being there-
fore ⁵by the right hand of
God exalted, and having re-
ceived of the Father the
promise of the Holy Ghost,

he hath poured forth this,
which ye see and hear. For ³⁴
David ascended not into the
heavens: but he saith him-
self,

The Lord said unto my
Lord, Sit thou on my
right hand,

Till I make thine enemies ³⁵
the footstool of thy feet.

Let ³⁶all the house of Israel ³⁶
therefore know assuredly, that
God hath made him both
Lord and Christ, this Jesus
whom ye crucified.

Now when they heard *this*, ³⁷
they were pricked in their
heart, and said unto Peter
and the rest of the apostles,
Brethren, what shall we do?

And Peter *said* unto them, ³⁸
Repent ye, and be baptized

every one of you in the name
of Jesus Christ unto the re-
mission of your sins; and ye
shall receive the gift of the
Holy Ghost. For to you is ³⁹

the promise, and to your chil-
dren, and to all that are afar
off, *even* as many as the Lord
our God shall call unto him.

And with many other words ⁴⁰
he testified, and exhorted
them, saying, Save yourselves
from this crooked generation.

They then ⁷that received his ⁴¹
word were baptized: and there

were added *unto them* in that
day about three thousand

souls. And they continued ⁴²
stedfastly in the apostles'
teaching and ⁸fellowship, in
the breaking of bread and the
prayers.

¹ Or, *tabernacle*
of whom ⁵ Or, at
in fellowship

² Or, in thy presence
⁶ Or, every house

³ Or, one should sit
⁷ Or, having received

⁴ Or,
⁸ Or,

43 And fear came upon every soul: and many wonders and signs were done ¹by the
 44 apostles². And all that believed were together, and had
 45 all things common; and they sold their possessions and goods, and parted them to all, according as any man had
 46 need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart,
 47 praising God, and having favour with all the people. And the Lord added ³to them day by day those that were being saved.

3 1 Now Peter and John were going up into the temple at the hour of prayer, *being* the
 2 ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the
 3 temple; who seeing Peter and John about to go into the temple, asked to receive an
 4 alms. And Peter, fastening his eyes upon him, with John,
 5 said, Look on us. And he gave heed unto them, expecting to receive something from
 6 them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ
 7 of Nazareth, walk. And he

took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, ⁸and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all ⁹the people saw him walking and praising God: and they ¹⁰took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and ¹¹John, all the people ran together unto them in the
 4 porch that is called Solomon's, greatly wondering. And when Peter saw it, he ¹²answered unto the people, Ye men of Israel, why marvel ye at this ⁵man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, ¹³and of Isaac, and of Jacob, the God of our fathers, hath glorified his ⁶Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied ¹⁴the Holy and Righteous One, and asked for a murderer to be granted unto you, and ¹⁵killed the ⁷Prince of life; whom God raised from the

¹ Or, through. ² Many ancient authorities add in Jerusalem; and great fear was upon all. ³ Gr. together. ⁴ Or, portico. ⁵ Or, thing.
⁶ Or, Child: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; ill. 13; ill. 11. ⁷ Or, Author

dead; ¹whereof we are witnesses. And ²by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, ³like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as *have spoken*, they also told of

these days. Ye are the sons ²⁵of the prophets, and of the covenant which God ⁴made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you ²⁶first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

And as they spake unto the ¹people, ⁵the priests and the captain of the temple and the Sadducees came upon them, being sore troubled ³because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands ³on them, and put them in ward unto the morrow: for it was now eventide. But ⁴many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the ⁵morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and ⁶Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when ⁷they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, ⁸filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we ⁹this day are examined con-

¹ Or, of whom
⁴ Gr. covenanted.

² Or, on the ground of

³ Or, as he raised up me
⁵ Some ancient authorities read the chief priests.

cerning a good deed done to an impotent man, ¹by what means this man is ²made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in ³him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable ⁴miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no

man in this name. And ¹⁸they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered ¹⁹and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak ²⁰the things which we saw and heard. And they, when they ²¹had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man ²²was more than forty years old, on whom this ⁴miracle of healing was wrought.

And being let go, they came ²³to their own company, and reported all that the chief priests and the elders had said unto them. And they, ²⁴when they heard it, lifted up their voice to God with one accord, and said, O ⁵Lord, ⁶thou that didst make the heaven and the earth and the sea, and all that in them is: ⁷who by the Holy Ghost, *by* ²⁵the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples ⁸imagine
vain things?

The kings of the earth set ²⁶themselves in array,
And the rulers were gathered together,
Against the Lord, and
against his ⁹Anointed:

¹ Or, in whom ² Or, saved ³ Or, this name ⁴ Gr. sign. ⁵ Or, Master
⁶ Or, thou art he that did make ⁷ The Greek text in this clause is somewhat uncertain. ⁸ Or, meditate ⁹ Gr. Christ.

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass.

29 And now, Lord, look upon their threatenings: and grant unto thy ¹servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus²; and great grace was upon them all.

34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the ³⁶apostles was surnamed Barnabas (which is, being interpreted, Son of ³exhortation), a Levite, a man of Cyprus by race, having a field, sold it, ³⁷and brought the money, and laid it at the apostles' feet.

But a certain man named ¹⁵Ananias, with Sapphira his wife, sold a possession, and ²kept back *part* of the price, his wife also being privy to it, and brought a certain *part*, and laid it at the apostles' feet. But Peter said, Ananias, ³why hath Satan filled thy heart to ⁴lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, did it not ⁴remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these ⁵words fell down and gave up the ghost: and great fear came upon all that heard it. And the ⁶young men arose ⁶and wrapped him round, and they carried him out and buried him.

And it was about the space ⁷of three hours after, when his wife, not knowing what was done, came in. And ⁸Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter ⁹said unto her, How is it that ye have agreed together to

¹ Gr. bondservants.
consolation

² Some ancient authorities add Christ.

⁴ Or, deceive

⁶ Gr. younger.

⁸ Or,

tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall
 10 carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her
 11 by her husband. And great fear came upon the whole church, and upon all that heard these things.
 12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's
 13 porch. But of the rest durst no man join himself to them: howbeit the people magnified
 14 them; and believers were the more added to the Lord, multitudes both of men and
 15 women; insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow
 16 some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.
 17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were
 18 filled with jealousy, and laid hands on the apostles, and

put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and
 20 speak in the temple to the people all the words of this Life. And when they heard
 21 this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers
 22 that came found them not in the prison; and they returned, and told, saying, The prison-
 23 house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when
 24 the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told
 25 them, Behold, the men whom ye put in prison are in the temple standing and teaching the people. Then went the
 26 captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned. And when they had
 27 brought them, they set them before the council. And the high priest asked them, saying, We straitly charged you not to teach in this name:

† Or, and there were the more added to them, believing on the Lord

and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt¹ with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses² of these things; ⁴and so is the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away

some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now ³⁸I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ³⁹ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him ⁴⁰they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every day, in ⁴²the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

Now in these days, when ¹6 the number of the disciples was multiplying, there arose a murmuring of the ⁵Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve ²called the multitude of the disciples unto them, and said, It is not ⁶fit that we should forsake the word of God, and ⁷serve tables. ⁸Look ye out ³therefore, brethren, from among you seven men of good

¹ Or, at² Some ancient authorities add in him.³ Gr. sayings.⁴ Some ancient authorities read and God hath given the Holy Ghost to them that obey him.⁵ Gr. Hellenists.⁶ Gr. pleasing.⁷ Or, minister to⁸ Some ancient authorities read, But, brethren, look ye out from among you.

report, full of the Spirit and of wisdom, whom we may appoint over this business.

4 But we will continue steadfastly in prayer, and in the

5 ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a

6 proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs among

9 the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing

10 with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they

11 suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and

brought him into the council, and set up false witnesses, 13 which said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, 14 that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the 15 council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, 17 Are these things so? And he 2 said,

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 3 Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out 4 of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: and he gave him none 5 inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on 6 this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which they 7

shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. ⁸ And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs. ⁹ And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and ¹⁰ God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. ¹¹ Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. ¹² But when Jacob heard that there was corn in Egypt, he sent forth our fathers the ¹³ first time. And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto ¹⁴ Pharaoh. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. ¹⁵ And Jacob went down into Egypt; and he died, himself, ¹⁶ and our fathers; and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of ¹⁷ ¹Hamor in Shechem. But as the time of the promise drew nigh, which God vouchsafed

unto Abraham, the people grew and multiplied in Egypt, till there arose another king ¹⁸ over Egypt, which knew not Joseph. The same dealt ¹⁹ subtilly with our race, and evil entreated our fathers, that ² they should cast out their babes to the end they might not ³ live. At which season ²⁰ Moses was born, and was ⁴ exceeding fair; and he was nourished three months in his father's house: and when ²¹ he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed ²² in all the wisdom of the Egyptians; and he was mighty in his words and works. But when he was ²³ well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of *them* ²⁴ suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: and he supposed that ²⁵ his brethren understood how that God by his hand was giving them ⁵ deliverance; but they understood not. And the day following he ²⁶ appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour ²⁷ wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wouldst ²⁸ thou kill me, as thou

¹ Gr. *Emmor*. ² Or, *he* ³ Gr. *be preserved alive*. ⁴ Or, *fair* unto God ⁵ Or, *salvation*

killedst the Egyptian yester-
 29 day? And Moses fled at this
 saying, and became a so-
 journeyer in the land of Midian,
 where he begat two sons.
 30 And when forty years were
 fulfilled, an angel appeared to
 him in the wilderness of mount
 Sinai, in a flame of fire in
 31 a bush. And when Moses
 saw it, he wondered at the
 sight: and as he drew near
 to behold, there came a voice
 32 of the Lord, I am the God of
 thy fathers, the God of Abra-
 ham, and of Isaac, and of
 Jacob. And Moses trembled,
 33 and durst not behold. And
 the Lord said unto him, Loose
 the shoes from thy feet: for
 the place whereon thou stand-
 34 est is holy ground. I have
 surely seen the affliction of
 my people which is in Egypt,
 and have heard their groan-
 ing, and I am come down to
 deliver them: and now come,
 I will send thee into Egypt.
 35 This Moses whom they re-
 fused, saying, Who made thee
 a ruler and a judge? him hath
 God sent to be both a ruler
 and a¹ deliverer with the hand
 of the angel which appeared
 36 to him in the bush. This
 man led them forth, having
 wrought wonders and signs
 in Egypt, and in the Red sea,
 and in the wilderness forty
 37 years. This is that Moses,
 which said unto the children
 of Israel, A prophet shall
 God raise up unto you from
 among your brethren, ²like
 38 unto me. This is he that was

in the³ church in the wilder-
 ness with the angel which
 spake to him in the mount
 Sinai, and with our fathers:
 who received living oracles to
 give unto us: to whom our ³⁹
 fathers would not be obedient,
 but thrust him from them,
 and turned back in their
 hearts unto Egypt, saying ⁴⁰
 unto Aaron, Make us gods
 which shall go before us: for
 as for this Moses, which led
 us forth out of the land of
 Egypt, we wot not what is
 become of him. And they ⁴¹
 made a calf in those days,
 and brought a sacrifice unto
 the idol, and rejoiced in the
 works of their hands. But ⁴²
 God turned, and gave them
 up to serve the host of heaven;
 as it is written in the book of
 the prophets,

Did ye offer unto me slain
 beasts and sacrifices
 Forty years in the wilder-
 ness, O house of Israel?
 And ye took up the taber- ⁴³
 nacle of Moloch,
 And the star of the god
 Rephan,
 The figures which ye made
 to worship them:
 And I will carry you away
 beyond Babylon.

Our fathers had the tabernacle ⁴⁴
 of the testimony in the wilder-
 ness, even as he appointed who
 spake unto Moses, that he
 should make it according to
 the figure that he had seen.
 Which also our fathers, in ⁴⁵
 their turn, brought in with
⁴Joshua when they entered on

¹ Gr. *rescuer*.
⁴ Gr. *Jerus*.

² Or, as he raised up me

³ Or, congregation

the possession of the nations, which God thrust out before the face of our fathers, unto
 46 the days of David; who found favour in the sight of God, and asked to find a habitation
 47 for the God of Jacob. But Solomon built him a house.
 48 Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,
 49 The heaven is my throne, And the earth the footstool of my feet:

What manner of house will ye build me? saith the Lord:

Or what is the place of my rest?

50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did,
 52 so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law
 53 ¹as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on
 55 him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on
 56 the right hand of God, and said, Behold, I see the heavens

opened, and the Son of man standing on the right hand of God. But they cried out 57 with a loud voice, and stopped their ears, and rushed upon him with one accord; and 58 they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they 59 stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And 60 he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was 1 8 consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And 5 Philip went down to the city of Samaria, and proclaimed unto them the Christ. And 6 the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

¹ Or, as the ordinance of angels Gr. unto ordinances of angels.

7¹ For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the² people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great³ miracles wrought, he was amazed.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been

baptized into the name of the Lord Jesus. Then laid they 17 their hands on them, and they received the Holy Ghost. Now when Simon saw that 18 through the laying on of the apostles' hands the⁴ Holy Ghost was given, he offered them money, saying, Give 19 me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto 20 him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou 21 hast neither part nor lot in this⁵ matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou 23 art in the gall of bitterness and in the bond of iniquity. And Simon answered and 24 said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

They therefore, when they 25 had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord 26 spake unto Philip, saying, Arise, and go⁷ toward the south unto the way that goeth down from Jerusalem

¹ Or, For many of those which had unclean spirits that cried with a loud voice came forth. ² Gr. nation. ³ Gr. powers. ⁴ Some ancient authorities omit Holy. ⁵ Gr. word. ⁶ Or, will become gall (or, a gall root). ⁷ Or, at noon.

unto Gaza: the same is
 27 desert. And he arose and
 went: and behold, a man of
 Ethiopia, a eunuch of great
 authority under Candace,
 queen of the Ethiopians,
 who was over all her trea-
 28 sure, who had come to Jeru-
 salem for to worship; and he
 was returning and sitting in
 his chariot, and was reading
 29 the prophet Isaiah. And the
 Spirit said unto Philip, Go
 near, and join thyself to this
 30 chariot. And Philip ran to
 him, and heard him reading
 Isaiah the prophet, and said,
 Understandest thou what
 31 thou readest? And he said,
 How can I, except some one
 shall guide me? And he
 besought Philip to come up
 32 and sit with him. Now the
 place of the scripture which
 he was reading was this,

He was led as a sheep to
 the slaughter;

And as a lamb before his
 shearer is dumb,

So he openeth not his
 mouth:

33 In his humiliation his
 judgement was taken
 away:

His generation who shall
 declare?

For his life is taken from
 the earth.

34 And the eunuch answered
 Philip, and said, I pray thee,
 of whom speaketh the prophet
 this? of himself, or of some
 35 other? And Philip opened
 his mouth, and beginning

from this scripture, preached
 unto him Jesus. And as 36
 they went on the way, they
 came unto a certain water;
 and the eunuch saith, Behold,
here is water; what doth hin-
*der me to be baptized?*¹ And 38
 he commanded the chariot to
 stand still: and they both
 went down into the water,
 both Philip and the eunuch;
 and he baptized him. And 39
 when they came up out of
 the water, the Spirit of the
 Lord caught away Philip;
 and the eunuch saw him no
 more, for he went on his way
 rejoicing. But Philip was 40
 found at Azotus: and passing
 through he preached the gos-
 pel to all the cities, till he
 came to Cæsarea.

But Saul, yet breathing 19
 threatening and slaughter a-
 gainst the disciples of the
 Lord, went unto the high
 priest, and asked of him 2
 letters to Damascus unto the
 synagogues, that if he found
 any that were of the Way,
 whether men or women, he
 might bring them bound to
 Jerusalem. And as he jour- 3
 neyed, it came to pass that he
 drew nigh unto Damascus:
 and suddenly there shone
 round about him a light out
 of heaven: and he fell upon 4
 the earth, and heard a voice
 saying unto him, Saul, Saul,
 why persecutest thou me?
 And he said, Who art thou, 5
 Lord? And he said, I am
 Jesus whom thou persecutest:

¹ Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

6 but rise, and enter into the city, and it shall be told thee
 7 what thou must do. And the men that journeyed with him stood speechless, hearing the ¹voice, but beholding no man.
 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.
 9 And he was three days without sight, and did neither eat nor drink.
 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold,
 11 I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
 12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his
 13 sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at
 14 Jerusalem: and here he hath authority from the chief priests to bind all that call
 15 upon thy name. But the Lord said unto him, Go thy way: for he is a ²chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of
 16 Israel: for I will shew him how many things he must

suffer for my name's sake. And Ananias departed, and 17 entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there 18 fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food 19 and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all 21 that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But 22 Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were 23 fulfilled, the Jews took counsel together to kill him: but 24 their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his 25 disciples took him by night, and let him down through the wall, lowering him in a basket.

¹ Or, sound² Gr. vessel of election.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a
27 disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.
28 And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the ¹Grecian Jews; but they
30 went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being ²edified; and, walking ³in the fear of the Lord and ³in the comfort of the Holy Ghost, was multiplied.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at
33 Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied.
34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he
35 arose. And all that dwelt at Lydda and in Sharon saw

him, and they turned to the Lord.

Now there was at Joppa a ³⁶certain disciple named Tabitha, which by interpretation is called ⁴Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those ³⁷days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. And as ³⁸Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. And Peter arose ³⁹and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, ⁴⁰and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his ⁴¹hand, and raised her up; and calling the saints and widows, he presented her alive. And ⁴²it became known throughout all Joppa: and many believed on the Lord. And it ⁴³came to pass, that he abode many days in Joppa with one Simon a tanner.

Now there was a certain ¹10 man in Cæsarea, Cornelius

¹ Gr. Hellenists.

² Gr. builded up.

³ Or, by

⁴ That is, Gazelle.

by name, a centurion of the band called the Italian ¹band, 2 a devout man, and one that feared God with all his house, whogavemuchalms to the people, and prayed to God alway. 3 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for 5 a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose 7 house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him 8 continually; and having rehearsed all things unto them, he sent them to Joppa. 9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a 11 trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of fourfooted beasts and creep-

ing things of the earth and fowls of the heaven. And 13 there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; 14 for I have never eaten anything that is common and unclean. And a voice came 15 unto him again the second time, What God hath cleansed, make not thou common. And 16 this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much 17 perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked 18 whether Simon, which was surnamed Peter, were lodging there. And while Peter 19 thought on the vision, the Spirit said unto him, Behold, three men seek thee. But a- 20 rise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the 21 men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a 22 centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them 23 in and lodged them.

¹ Or, cohort

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow¹ they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his²⁵ near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am²⁷ a man. And as he talked with him, he went in, and findeth many come together:²⁸ and he said unto them, Ye yourselves know² how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man²⁹ common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.³⁰ And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before³¹ me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the³² sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed

Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore³³ I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his³⁴ mouth, and said,

Of a truth I perceive that God is no respecter of persons: but in every nation he³⁵ that feareth him, and worketh righteousness, is acceptable to him. ³The word which he³⁶ sent unto the children of Israel, preaching⁴ good tidings of peace by Jesus Christ (he is Lord of all)—that³⁷ saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even³⁸ Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we³⁹ are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third⁴⁰ day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and

¹ Some ancient authorities read *he*.
man &c. ² Many ancient authorities read *He sent the word unto.* ⁴ Or,
the gospel

³ Or, *how unlawful it is for a*

drink with him after he rose
 42 from the dead. And he
 charged us to preach unto
 the people, and to testify
 that this is he which is or-
 dained of God to be the Judge
 43 of quick and dead. To him
 bear all the prophets witness,
 that through his name every
 one that believeth on him
 shall receive remission of
 sins.

44 While Peter yet spake these
 words, the Holy Ghost fell on
 all them which heard the
 45 word. And they of the cir-
 cumcision which believed
 were amazed, as many as
 came with Peter, because that
 on the Gentiles also was
 poured out the gift of the
 46 Holy Ghost. For they heard
 them speak with tongues,
 47 and magnify God. Then an-
 swered Peter, Can any man
 forbid the water, that these
 should not be baptized, which
 have received the Holy Ghost
 48 as well as we? And he com-
 manded them to be baptized
 in the name of Jesus Christ.
 Then prayed they him to
 tarry certain days.

11 1 Now the apostles and the
 brethren that were in Judæa
 heard that the Gentiles also
 had received the word of God.
 2 And when Peter was come
 up to Jerusalem, they that
 were of the circumcision con-
 3 tended with him, saying, Thou
 wentest in to men uncircum-
 cised, and didst eat with them.
 4 But Peter began, and expound-
 ed the matter unto them in
 5 order, saying, I was in the
 city of Joppa praying: and

in a trance I saw a vision,
 a certain vessel descending,
 as it were a great sheet let
 down from heaven by four
 corners; and it came even
 unto me: upon the which 6
 when I had fastened mine
 eyes, I considered, and saw
 the fourfooted beasts of the
 earth and wild beasts and
 creeping things and fowls
 of the heaven. And I heard 7
 also a voice saying unto me,
 Rise, Peter; kill and eat.
 But I said, Not so, Lord: 8
 for nothing common or un-
 clean hath ever entered into
 my mouth. But a voice an- 9
 swered the second time out
 of heaven, What God hath
 cleansed, make not thou
 common. And this was 10
 done thrice: and all were
 drawn up again into hea-
 ven. And behold, forthwith 11
 three men stood before the
 house in which we were,
 having been sent from Cæsa-
 rea unto me. And the Spirit 12
 bade me go with them, making
 no distinction. And these six
 brethren also accompanied me;
 and we entered into the man's
 house: and he told us how he 13
 had seen the angel standing
 in his house, and saying, Send
 to Joppa, and fetch Simon,
 whose surname is Peter; who 14
 shall speak unto thee words,
 whereby thou shalt be saved,
 thou and all thy house. And 15
 as I began to speak, the Holy
 Ghost fell on them, even as
 on us at the beginning. And 16
 I remembered the word of the
 Lord, how that he said, John
 indeed baptized with water;

but ye shall be baptized ¹with
 17 the Holy Ghost. If then God
 gave unto them the like gift
 as *he did* also unto us, when
 we believed on the Lord Jesus
 Christ, who was I, that I could
 18 withstand God? And when
 they heard these things, they
 held their peace, and glorified
 God, saying, Then to the Gen-
 tiles also hath God granted
 repentance unto life.

19 They therefore that were
 scattered abroad upon the
 tribulation that arose about
 Stephen travelled as far as
 Phœnicia, and Cyprus, and
 Antioch, speaking the word
 to none save only to Jews.

20 But there were some of them,
 men of Cyprus and Cyrene,
 who, when they were come
 to Antioch, spake unto the
²Greeks also, preaching the
 21 Lord Jesus. And the hand
 of the Lord was with them:
 and a great number that be-
 lieved turned unto the Lord.

22 And the report concerning
 them came to the ears of the
 church which was in Jeru-
 salem: and they sent forth
 Barnabas as far as Antioch:

23 who, when he was come, and
 had seen the grace of God,
 was glad; and he exhorted
 them all, ³that with purpose
 of heart they would cleave

24 unto the Lord: for he was
 a good man, and full of the
 Holy Ghost and of faith: and
 much people was added unto
 25 the Lord. And he went forth

to Tarsus to seek for Saul:
 and when he had found him, ²⁶
 he brought him unto Antioch.
 And it came to pass, that even
 for a whole year they were
 gathered together ⁴with the
 church, and taught much
 people; and that the dis-
 ciples were called Christians
 first in Antioch.

Now in these days there ²⁷
 came down prophets from Je-
 rusalem unto Antioch. And ²⁸
 there stood up one of them
 named Agabus, and signified
 by the Spirit that there should
 be a great famine over all ⁵the
 world: which came to pass in
 the days of Claudius. And ²⁹
 the disciples, every man ac-
 cording to his ability, deter-
 mined to send ⁶relief unto
 the brethren that dwelt in
 Judæa: which also they did, ³⁰
 sending it to the elders by the
 hand of Barnabas and Saul.

Now about that time Herod ¹ 12
 the king put forth his hands
 to afflict certain of the church.
 And he killed James the bro-
 2 ther of John with the sword.
 And when he saw that it ³
 pleased the Jews, he proceed-
 ed to seize Peter also. And
 those were the days of un-
 leavened bread. And when ⁴
 he had taken him, he put
 him in prison, and delivered
 him to four quaternions of
 soldiers to guard him; intend-
 ing after the Passover to bring
 him forth to the people. Peter ⁵
 therefore was kept in the

¹ Or, in ² Many ancient authorities read *Grecian Jews*. ³ Some ancient authorities read that they would cleave unto the purpose of their heart in the Lord, ⁴ Gr. in. ⁵ Gr. the inhabited earth, ⁶ Gr. for ministry.

prison: but prayer was made earnestly of the church unto
 6 God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the
 7 door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell
 8 off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.
 9 And he went out, and followed; and he wist not that it was true which was done
 1 by the angel, but thought
 10 he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel de-
 11 parted from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the
 12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother

of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at 13 the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's 14 voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, 15 Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued 16 knocking: and when they had opened, they saw him, and were amazed. But he, beckon- 17 ing unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was 18 day, there was no small stir among the soldiers, what was become of Peter. And when 19 Herod had sought for him, and found him not, he examined the guards, and commanded that they should be
 2 put to death. And he went down from Judæa to Cæsarea, and tarried there.

Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was

¹ Or, *Through*

² Gr. *led away to death.*

fed from the king's country.
 21 And upon a set day Herod arrayed himself in royal apparel, and sat on the ¹ throne, and made an oration unto
 22 them. And the people shouted, saying, The voice of a god,
 23 and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned ² from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

13 1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrach, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto
 3 I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence
 5 they sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the

Jews; and they had also John as their attendant. And when
 6 they had gone through the whole island unto Paphos, they found a certain ³ sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which
 7 was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the
 8 ³ sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also *called* ⁹ Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of all
 10 guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And
 11 now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun ⁴ for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then
 12 the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Now Paul and his company 13 set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But
 14 they, passing through from Perga, came to Antioch of

¹ Or, judgement-seat
² Gr. *Magus*; as in Matt. ii. 1, 7, 16.

³ Many ancient authorities read to Jerusalem.
⁴ Or, until

Pisidia; and they went into the synagogue on the sabbath 15 day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, 16 say on. And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that 17 fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth 18 out of it. And for about the time of forty years ¹suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and 20 fifty years: and after these things he gave *them* judges 21 until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for 22 the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do 23 all my ²will. Of this man's seed hath God according to promise brought unto Israel 24 a Saviour, Jesus; when John

had first preached ³before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his 25 course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of 26 the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they 27 that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And though 28 they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled 29 all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him 30 from the dead: and he was 31 seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you 32 good tidings of the promise made unto the fathers, how 33 that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And 34 as concerning that he raised him up from the dead, now

¹ Many ancient authorities read *bare he them as a nursing-father in the wilderness*. See Deut. i. 31. ² Gr. *wills*. ³ Gr. *before the face of him*, entering in.

no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David.
 35 Because he saith also in another *psalm* , Thou wilt not give thy Holy One to see corruption. For David, after he had ¹ in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption:
 36 tion: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the
 40 law of Moses. Beware therefore, lest that come upon *you* , which is spoken in the prophets;
 41 Behold, ye despisers, and wonder, and ² perish;
 For I work a work in your days,
 A work which ye shall in no wise believe, if one declare it unto you.
 42 And as they went out, they besought that these words might be spoken to them the
 43 next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.
 44 And the next sabbath almost the whole city was ga-

thered together to hear the word of ³ God. But when the 45 Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and ⁴ blasphemed. And Paul and 46 Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the 47 Lord commanded us, *saying* ,
 I have set thee for a light of the Gentiles,
 That thou shouldest be for salvation unto the uttermost part of the earth.
 And as the Gentiles heard 48 this, they were glad, and glorified the word of ⁵ God: and as many as were ordained to eternal life believed. And 49 the word of the Lord was spread abroad throughout all the region. But the Jews 50 urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off 51 the dust of their feet against them, and came unto Iconium. And the disciples were filled 52 with joy and with the Holy Ghost.
 And it came to pass in 14 Iconium, that they entered together into the synagogue

¹ Or, served his own generation by the counsel of God, fell on sleep Or, served his own generation, fell on sleep by the counsel of God. ² Or, vanish away. ³ Many ancient authorities read the Lord. ⁴ Or, railed.

of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed.

2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be ¹made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, ²Jupiter; and

Paul, ³Mercury, because he was the chief speaker. And ¹³the priest of ²Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the ¹⁴apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ¹⁵ye these things? We also are men of like ⁴passions with you, and bring you good tidings; that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea; and all that in them is: who ¹⁶in the generations gone by suffered all the nations to walk in their own ways. And ¹⁷yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these ¹⁸sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither ¹⁹from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they ²¹

¹ Or, saved.² Gr. Zeus.³ Gr. Hermes.⁴ Or, nature.

had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jeru-

salem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we

believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying,

Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them
15 a people for his name. And to this agree the words of the prophets; as it is written,

16 After these things I will return,

And I will build again the tabernacle of David, which is fallen;

And I will build again the ruins thereof,

And I will set it up:

17 That the residue of men may seek after the Lord, And all the Gentiles, upon whom my name is called,

18 Saith the Lord, ¹who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; but that
20 we ²write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

For Moses from generations ²¹ of old hath in every city them that preach him, being read in the synagogues every sabbath.

Then it seemed good to the ²² apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas, and Silas, chief men among the brethren: and they ²³ wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have ²⁴ heard that certain ³which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it ²⁵ seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have ²⁶ hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good ²⁸ to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from ²⁹ things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep

¹ Or, who doeth these things which were known.
² Some ancient authorities omit which went out.

³ Or, enjoin them

yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they
31 delivered the epistle. And when they had read it, they rejoiced for the ¹consolation.
32 And Judas and Silas, being themselves also prophets, ²exhorted the brethren with many words, and confirmed
33 them. And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that
35 had sent them forth.³ But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they
37 fare. And Barnabas was minded to take with them John also, who was called
38 Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work.
39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto
40 Cyprus; but Paul chose Silas, and went forth, being commended by the brethren to
41 *the grace* of the Lord. And he

went through Syria and Cilicia, confirming the churches.

And he came also to Derbe ¹16 and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The ²same was well reported of by the brethren that were at Lystra and Iconium. Him ³would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And ⁴as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strength- ⁵ened in the faith, and increased in number daily.

And they went through ⁶the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and ⁷when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, ⁸they came down to Troas. And a vision appeared to Paul ⁹in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he ¹⁰had seen the vision, straightway we sought to go forth

¹ Or, *exhortation* ² Or, *comforted* ³ Some ancient authorities insert, with variations, ver. 34 But it seemed good unto Silas to abide there.

into Macedonia, concluding that God had called us for to preach the gospel unto them.

- 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain
 13 days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.
 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul.
 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
 16 And it came to pass, as we were going to the place of prayer, that a certain maid having ¹a spirit of divination met us, which brought her masters much gain by sooth-
 17 saying. The same following after Paul and us cried out, saying, These men are ²servants of the Most High God, which proclaim unto you ³the

way of salvation. And this ¹⁸she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw ¹⁹that the hope of their gain was ⁴gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when ²⁰they had brought them unto the ⁵magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which ²¹it is not lawful for us to receive, or to observe, being Romans. And the multitude ²²rose up together against them: and the ⁶magistrates rent their garments off them, and commanded to beat them with rods. And when they ²³had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having ²⁴received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about mid-²⁵night Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and ²⁶suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands

¹ Gr. a spirit, a Python.
 come out.

² Gr. bondservants.

³ Gr. a way

⁴ Gr.

27 were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had 28 escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all 29 here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul 30 and Silas, and brought them out, and said, Sirs, what must 31 I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, 32 thou and thy house. And they spake the word of ¹the Lord unto him, with all that 33 were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set ²meat before them, and rejoiced greatly, with all his house, ³having believed in God.

35 But when it was day, the ⁴magistrates sent the ⁵serjeants, saying, Let those men 36 go. And the jailor reported the words to Paul, *saying*, The ⁴magistrates have sent to let you go; now therefore come 37 forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily;

but let them come themselves and bring us out. And the ⁵serjeants reported these words unto the ⁴magistrates: and they feared, when they heard that they were Romans; and they came and besought ³⁹ them; and when they had brought them out, they asked them to go away from the city. And they went out of ⁴⁰ the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they ⁶comforted them, and departed.

Now when they had passed ¹¹ through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his ² custom was, went in unto them, and for three ⁷ sabbath days reasoned with them from the scriptures, opening ³ and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. And some of them ⁴ were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the ⁵ Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. And ⁶

¹ Some ancient authorities read God. ² Gr. a table. ³ Or, having believed God ⁴ Gr. prators. ⁵ Gr. victors. ⁶ Or, exhorted. ⁷ Or, weeks

when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned ¹ the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, ⁸ one Jesus. And they troubled the multitude and the rulers of the city, when they heard ⁹ these things. And when they had taken security from Jason and the rest, they let them go.

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the Jews. Now ¹¹ these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so.

¹² Many of them therefore believed; also of the Greek women of honourable estate, ¹³ and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes.

¹⁴ And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode ¹⁵ there still. But they that

conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for ¹⁶ them at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babler say? other some, He seemeth to be a setter forth of strange ² gods: because he preached Jesus and the resurrection. And they took hold ¹⁹ of him, and brought him ³ unto ⁴ the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest ²⁰ certain strange things to our ears: we would know therefore what these things mean. (Now all the Athenians and ²¹ the strangers sojourning there ⁵ spent their time in nothing else, but either to tell or to hear some new thing.) And ²² Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat ⁶ superstitious. For ²³ as I passed along, and observed the objects of your

¹ Gr. the inhabited earth.
hill of Mars

² Gr. demons.

³ Or, before

⁴ Or, the
⁵ Or, religious

⁶ Or, had leisure for nothing else

worship, I found also an altar with this inscription, ¹TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you.

24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in ²temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27 that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that ³the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he ⁴commandeth men that they should

31 all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge ⁵the world in righteousness ⁶by ⁷the man whom he hath ordained; whereof he

hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of ³²the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul ³³went out from among them. But certain men clave unto ³⁴him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he de- ¹⁸parted from Athens, and came to Corinth. And he found a ²certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because ³he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And ⁴he reasoned in the synagogue every sabbath, and ⁶persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and ⁹blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth

¹ Or, TO THE UNKNOWN GOD. *which is divine*

² Gr. the inhabited earth. *persuade.*

⁹ Or, railed

³ Or, sanctuaries

⁴ Some ancient authorities read *declareth to men.*

⁶ Gr. in.

⁷ Or, a man

³ Or, that

⁸ Gr. sought to

I will go unto the Gentiles.
 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard
 8 to the synagogue. And Crispus, the ruler of the synagogue, ¹believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and
 10 hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people
 11 in this city. And he dwelt *there* a year and six months, teaching the word of God among them.
 12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-
 13 seat, saying, This man persuadeth men to worship God
 14 contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear
 15 with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of
 16 these matters. And he drave them from the judgement-
 17 seat. And they all laid hold

on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

And Paul, having tarried 18 after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchræ: for he had a vow. And they came to 19 Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And 20 when they asked him to abide a longer time, he consented not; but taking his leave of 21 them, and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he had landed at 22 Cæsarea, he went up and saluted the church, and went down to Antioch. And having 23 spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

Now a certain Jew named 24 Apollos, an Alexandrian by race, ²a learned man, came to Ephesus; and he was mighty in the scriptures. This man had been ³instruct- 25 ed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak 26 boldly in the synagogue.

¹ Gr. *believed the Lord.*
word of mouth.

² Or, *an eloquent man*

³ Gr. *taught by*

But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more
27 carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he
28 helped them much which had believed through grace: for he powerfully confuted the Jews,² and that publicly, shewing by the scriptures that Jesus was the Christ.

19 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain
2 disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether³ the Holy Ghost was
3 given. And he said, Into what then were ye baptized? And they said, Into John's
4 baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that
5 is, on Jesus. And when they heard this, they were baptized into the name of the Lord
6 Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues,
7 and prophesied. And they were in all about twelve men.

And he entered into the⁸ synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when⁹ some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued¹⁰ for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought¹¹ special⁴ miracles by the hands of Paul: insomuch that unto¹² the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But¹³ certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And¹⁴ there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the¹⁵ evil spirit answered and said unto them, Jesus I⁵ know, and Paul I know; but who are ye? And the man in¹⁶ whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this be-¹⁷

¹ Or, helped much through grace them which had believed. ² Or, shewing publicly ³ Or, there is a Holy Ghost ⁴ Gr. powers. ⁵ Or, recognisance

- came known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.
- 18 Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised ¹curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver.
- 20 So mightily grew the word of the Lord and prevailed.
- 21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of ²Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business
- 26 we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and 27 not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess ²Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and ³the world worshippeth. And 28 when they heard this, they were filled with wrath, and cried out, saying, Great is ²Diana of the Ephesians. And 29 the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was 30 minded to enter in unto the people, the disciples suffered him not. And certain also 31 of the ⁴chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried 32 one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. ⁵And they 33 brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when 34 they perceived that he was a Jew, all with one voice about the space of two hours cried

¹ Or, magical. ² Gr. Artemis. ³ Gr. the inhabited earth. ⁴ Gr. Anarcha. ⁵ Or. And some of the multitude instructed Alexander.

out, Great is ¹Diana of the
 35 Ephesians. And when the
 townclerk had quieted the
 multitude, he saith, Ye men
 of Ephesus, what man is
 there who knoweth not how
 that the city of the Ephe-
 sians is temple-keeper of the
 great ¹Diana, and of the
 image which fell down from
 36 ²Jupiter? Seeing then that
 these things cannot be gain-
 said, ye ought to be quiet,
 37 and to do nothing rash. For
 ye have brought *hither* these
 men, which are neither rob-
 bers of temples nor blas-
 38 phemers of our goddess. If
 therefore Demetrius, and the
 craftsmen that are with him,
 have a matter against any
 man, ³the courts are open,
 and there are proconsuls;
 let them accuse one another.
 39 But if ye seek anything about
 other matters, it shall be
 settled in the regular assem-
 40 bly. For indeed we are in
 danger to be ⁴accused con-
 cerning this day's riot, there
 being no cause *for it*: and as
 touching it we shall not be
 able to give account of this
 41 concourse. And when he had
 thus spoken, he dismissed
 the assembly.
 20 1 And after the uproar was
 ceased, Paul having sent for
 the disciples and exhorted
 them, took leave of them, and
 departed for to go into Mace-
 2 donia. And when he had
 gone through those parts, and
 had given them much exhor-

tation, he came into Greece.
 And when he had spent three³
 months *there*, and a plot was
 laid against him by the Jews,
 as he was about to set sail
 for Syria, he determined to
 return through Macedonia.
 And there accompanied him⁴
⁵as far as Asia Sopater of
 Berea, *the son of Pyrrhus*;
 and of the Thessalonians,
 Aristarchus and Secundus;
 and Gaius of Derbe, and
 Timothy; and of Asia, Ty-
 chicus and Trophimus. But⁵
 these ⁶had gone before, and
 were waiting for us at Troas.
 And we sailed away from⁶
 Philippi after the days of
 unleavened bread, and came
 unto them to Troas in five
 days; where we tarried seven
 days.

And upon the first day of⁷
 the week, when we were
 gathered together to break
 bread, Paul discoursed with
 them, intending to depart on
 the morrow; and prolonged
 his speech until midnight.
 And there were many lights⁸
 in the upper chamber, where
 we were gathered together.
 And there sat in the window⁹
 a certain young man named
 Eutychus, borne down with
 deep sleep; and as Paul dis-
 coursed yet longer, being
 borne down by his sleep he
 fell down from the third story,
 and was taken up dead. And¹⁰
 Paul went down, and fell on
 him, and embracing him said,
 Make ye no ado; for his life

¹ Gr. *Artemis*. ² Or, *heaven*. ³ Or, *court days are kept*. ⁴ Or, *accused of riot concerning this day*. ⁵ Many ancient authorities omit *as far as Asia*. ⁶ Many ancient authorities read *came, and were waiting*.

11 is in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he
12 departed. And they brought the lad alive, and were not a little comforted.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go ¹by
14 land. And when he met us at Assos, we took him in, and
15 came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and ²the day after we came to Miletus.
16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called to him the ³elders of the church.
18 And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time,
19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the
20 Jews: how that I shrank not from declaring unto you any-

thing that was profitable, and teaching you publicly, and from house to house, testify- 21
ing both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus ⁴Christ. And ⁵22
now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save ⁶23
that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not ⁷24
my life of any account, as dear unto myself, ⁸so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, ⁹25
behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Where- ¹⁰26
fore I testify unto you this day, that I am pure from the blood of all men. For I ¹¹27
shrank not from declaring unto you the whole counsel of God. Take heed unto your- ¹²28
selves, and to all the flock, in the which the Holy Ghost hath made you ¹³bishops, to feed the church of ¹⁴7 God, which he ¹⁵6 purchased with his own blood. I know that after ¹⁶29
my departing grievous wolves shall enter in among you, not sparing the flock; and ¹⁷30
so from among your own selves shall men arise, speaking per-

¹ Or, on foot. ² Many ancient authorities insert *having tarried at Trogyllium*. ³ Or, presbyters ⁴ Many ancient authorities omit Christ. ⁵ Or, in comparison of accomplishing my course ⁶ Or, overseers ⁷ Many ancient authorities read the Lord. ⁸ Gr. acquired.

verse things, to draw away the disciples after them.

31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and 32 day with tears. And now I commend you to ¹God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are 33 sanctified. I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that 35 were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and 37 prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 ¹ And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence 2 unto Patara: and having found a ship crossing over unto Phœnicia, we went

aboard, and set sail. And ³ when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found ⁴ the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came ⁵ to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and ⁶ bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished ⁷ the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we de- ⁸ parted, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this ⁹ man had four daughters, virgins, which did prophesy. And ¹⁰ as we tarried there ² many days, there came down from Judæa a certain prophet, named Agabus. And coming ¹¹ to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the

¹ Some ancient authorities read the Lord

² Or, some

man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we took up our baggage, and went up to Jerusalem. And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concern-

ing thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people,

¹ Or, made ready
authorities read *sent*
himself &c.

² Gr. *myriads*.

³ Or, enjoined. Many ancient
⁴ Or, took the men the next day, and purifying

and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the ¹chief captain of the ²band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him. And as Paul was about to be brought into the castle, he saith unto the chief captain,

May I say something unto thee? And he said, Dost thou know Greek? Art thou 38 not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of 39 Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when 40 he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

Brethren and fathers, hear 22 ye the defence which I now make unto you.

And when they heard that 2 he spake unto them in the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus 3 of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this 4 Way unto the death, binding and delivering into prisons both men and women. As 5 also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto

¹ Or, military tribune Gr. chiliarch: and so throughout this book. ² Or, cohort

Jerusalem in bonds, for to be
 6 punished. And it came to
 pass, that, as I made my
 journey, and drew nigh unto
 Damascus, about noon, sud-
 denly there shone from heaven
 a great light round about me.
 7 And I fell unto the ground,
 and heard a voice saying unto
 me, Saul, Saul, why persecu-
 8 test thou me? And I answered,
 Who art thou, Lord? And
 he said unto me, I am Jesus
 of Nazareth, whom thou
 9 persecutest. And they that
 were with me beheld indeed
 the light, but they heard not
 the voice of him that spake to
 10 me. And I said, What shall
 I do, Lord? And the Lord
 said unto me, Arise, and go
 into Damascus; and there it
 shall be told thee of all things
 which are appointed for thee
 11 to do. And when I could not
 see for the glory of that light,
 being led by the hand of them
 that were with me, I came
 12 into Damascus. And one
 Ananias, a devout man accord-
 ing to the law, well reported
 of by all the Jews that dwelt
 13 there, came unto me, and
 standing by me said unto me,
 Brother Saul, receive thy
 sight. And in that very
 hour I ¹looked up on him.
 14 And he said, The God of our
 fathers hath appointed thee
 to know his will, and to see
 the Righteous One, and to
 hear a voice from his mouth.
 15 For thou shalt be a witness
 for him unto all men of what
 thou hast seen and heard.

And now why tarriest thou? 16
 arise, and be baptized, and
 wash away thy sins, calling on
 his name. And it came to pass, 17
 that, when I had returned to
 Jerusalem, and while I prayed
 in the temple, I fell into a
 trance, and saw him saying 18
 unto me, Make haste, and get
 thee quickly out of Jerusalem:
 because they will not receive
 of thee testimony concerning
 me. And I said, Lord, they 19
 themselves know that I im-
 prisoned and beat in every
 synagogue them that believed
 on thee: and when the blood 20
 of Stephen thy witness was
 shed, I also was standing by,
 and consenting, and keeping
 the garments of them that
 slew him. And he said unto 21
 me, Depart: for I will send
 thee forth far hence unto the
 Gentiles.

And they gave him audience 22
 unto this word; and they
 lifted up their voice, and said,
 Away with such a fellow from
 the earth: for it is not fit
 that he should live. And as 23
 they cried out, and threw off
 their garments, and cast dust
 into the air, the chief captain 24
 commanded him to be brought
 into the castle, bidding that
 he should be examined by
 scourging, that he might know
 for what cause they so shouted
 against him. And when they 25
 had tied him up ²with the
 thongs, Paul said unto the
 centurion that stood by, Is it
 lawful for you to scourge a
 man that is a Roman, and

¹ Or, received my sight and looked upon him

² Or, for 8-2

- 26 uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this
- 27 man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea.
- 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born.
- 29 They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.
- 30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.
- 23 1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite
- 3 him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten
- 4 contrary to the law? And they that stood by said, Revilest thou God's high priest?
- 5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. But when 6 Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when 7 he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the 8 Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose 9 a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there a- 10 rose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
- And the night following 11 the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
- And when it was day, the 12 Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they 13

were more than forty which
 14 made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.
 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay
 16 him. But Paul's sister's son heard of their lying in wait, ¹and he came and entered into the castle, and told Paul.
 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath
 18 something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath some-
 19 thing to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me?
 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him.
 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have

bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the ²² young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two ²³ of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night: and *he* ²⁴ *bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote ²⁵ a letter after this form:

Claudius Lysias unto the ²⁶ most excellent governor Felix, greeting. This man was ²⁷ seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to ²⁸ know the cause wherefore they accused him, ²⁹ I brought him down unto their council: whom I found to be accused ³⁰ about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.³

¹ Or, *having come in upon them, and he entered &c.*
authorities omit I brought him down unto their council.
authorities add Farewell.

² Some ancient
³ Many ancient

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to 32 Antipatris. But on the morrow they left the horsemen to go with him, and returned to 33 the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also 34 before him. And when he had read it, he asked of what province he was; and when he understood that he was of 35 Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's ¹palace.

24 1 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor 2 against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected 3 for this nation, we accept it in all ways and in all places, most excellent Felix, with all 4 thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout ²the world, and a ringleader of

the sect of the Nazarenes: who 6 moreover assayed to profane the temple: on whom also we laid hold: ³from whom thou 8 wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. And the Jews also joined in 9 the charge, affirming that these things were so.

And when the governor 10 had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst 11 take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in 13 the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove 13 to thee the things whereof they now accuse me. But 14 this I confess unto thee, that after the Way which they call ⁴a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward 15 God, which these also themselves ⁵look for, that there shall be a resurrection both of the just and unjust. Here- 16 in do I also exercise myself

¹ Gr. *Prætorium*. ² Gr. *the inhabited earth*. ³ Some ancient authorities insert and we would have judged him according to our law. ⁴ But the chief captain Lysias came, and with great violence took him away out of our hands, ⁵ commanding his accusers to come before thee. ⁶ Or, *harry*.
⁷ Or, *accept*

to have a conscience void of
offence toward God and men
17 alway. Now after ¹many
years I came to bring alms
to my nation, and offerings:
18 ²amidst which they found me
purified in the temple, with no
crowd, nor yet with tumult:
but *there were* certain Jews
19 from Asia—who ought to
have been here before thee,
and to make accusation, if
they had aught against me.
20 Or else let these men them-
selves say what wrong-doing
they found, when I stood be-
21 fore the council, except it be
for this one voice, that I cried
standing among them, Touch-
ing the resurrection of the
dead I am called in question
before you this day.

22 But Felix, having more ex-
act knowledge concerning the
Way, deferred them, saying,
When Lysias the chief captain
shall come down, I will deter-
23 mine your matter. And he
gave order to the centurion
that he should be kept in
charge, and should have in-
dulgence; and not to forbid
any of his friends to minister
unto him.

24 But after certain days, Felix
came with Drusilla, ³his wife,
which was a Jewess, and sent
for Paul, and heard him con-
cerning the faith in Christ
25 Jesus. And as he reasoned
of righteousness, and ⁴tempe-
rance, and the judgement to
come, Felix was terrified, and
answered, Go thy way for
this time; and when I have

a convenient season, I will
call thee unto me. He hoped ²⁶
withal that money would be
given him of Paul: wherefore
also he sent for him the
oftener, and communed with
him. But when two years ²⁷
were fulfilled, Felix was suc-
ceeded by Porcius Festus;
and desiring to gain favour
with the Jews, Felix left Paul
in bonds.

Festus therefore, ²⁸having ¹25
come into the province, after
three days went up to Jeru-
salem from Cæsarea. And ²
the chief priests and the
principal men of the Jews
informed him against Paul;
and they besought him, asking ³
favour against him, that he
would send for him to Jerusa-
lem; laying wait to kill him
on the way. Howbeit Festus ⁴
answered, that Paul was kept
in charge at Cæsarea, and
that he himself was about to
depart *thither* shortly. Let ⁵
them therefore, saith he,
which are of power among
you, go down with me, and if
there is anything amiss in the
man, let them accuse him.

And when he had tarried ⁶
among them not more than
eight or ten days, he went
down unto Cæsarea; and on
the morrow he sat on the
judgement-seat, and com-
manded Paul to be brought.
And when he was come, the ⁷
Jews which had come down
from Jerusalem stood round
about him, bringing against
him many and grievous

¹ Or, some
self-control

² Or, in presenting which

³ Gr. his own wife.

⁴ Or,

⁵ Or, having entered upon his province

charges, which they could not
 8 prove; while Paul said in his
 defence, Neither against the
 law of the Jews, nor against
 the temple, nor against Cæsar,
 9 have I sinned at all. But
 Festus, desiring to gain
 favour with the Jews, an-
 swered Paul, and said, Wilt
 thou go up to Jerusalem, and
 there be judged of these things
 10 before me? But Paul said, I
 am standing before Cæsar's
 judgement-seat, where I ought
 to be judged: to the Jews
 have I done no wrong, as
 thou also very well knowest.
 11 If then I am a wrong-doer,
 and have committed anything
 worthy of death, I refuse not
 to die: but if none of those
 things is *true*, whereof these
 accuse me, no man can ¹give
 me up unto them. I appeal
 12 unto Cæsar. Then Festus,
 when he had conferred with
 the council, answered, Thou
 hast appealed unto Cæsar:
 unto Cæsar shalt thou go.
 13 Now when certain days
 were passed, Agrippa the
 king and Bernice arrived at
 Cæsarea, ²and saluted Fes-
 14 tus. And as they tarried
 there many days, Festus laid
 Paul's case before the king,
 saying, There is a certain
 man left a prisoner by Felix:
 15 about whom, when I was at
 Jerusalem, the chief priests
 and the elders of the Jews
 informed *me*, asking for sen-
 16 tence against him. To whom
 I answered, that it is not the
custom of the Romans to

give up any man, before that
 the accused have the accusers
 face to face, and have had
 opportunity to make his de-
 fence concerning the matter
 laid against him. When 17
 therefore they were come to-
 gether here, I made no delay,
 but on the next day sat down
 on the judgement-seat, and
 commanded the man to be
 brought. Concerning whom, 18
 when the accusers stood up,
 they brought no charge of
 such evil things as I sup-
 posed; but had certain ques- 19
 tions against him of their
 own ³religion, and of one
 Jesus, who was dead, whom
 Paul affirmed to be alive.
 And I, being perplexed how 20
 to inquire concerning these
 things, asked whether he
 would go to Jerusalem, and
 there be judged of these
 matters. But when Paul had 21
 appealed to be kept for the
 decision of ⁴the emperor, I
 commanded him to be kept
 till I should send him to
 Cæsar. And Agrippa *said* 22
 unto Festus, I also ⁵could
 wish to hear the man myself.
 To-morrow, saith he, thou
 shalt hear him.

So on the morrow, when 23
 Agrippa was come, and Ber-
 nice, with great pomp, and
 they were entered into the
 place of hearing, with the
 chief captains, and the prin-
 cipal men of the city, at the
 command of Festus Paul was
 brought in. And Festus saith, 24
 King Agrippa, and all men

¹ *Gr. grant me by favour*: and so in ver. 16.
² *Or, superstition*

⁴ *Gr. the Augustus.*

⁵ *Or, having solicited*
⁶ *Or, was wishing*

which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to ¹the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have something to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26 ¹ And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

² I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the ³Jews: ²especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know ⁴all the Jews; having knowledge of me from the first, if

they be willing to testify, how that after the strictest sect of our religion I lived a Pharisee. And now I stand ⁶here to be judged for the hope of the promise made of God unto our fathers; unto which ⁷promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible ⁸with you, if God doth raise the dead? I verily thought ⁹with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in ¹⁰Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them ¹¹oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. ¹²Whereupon ¹²as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on ¹³the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were ¹⁴all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou

¹ *Gr. the Augustus.*
On which errand

² *Or, because thou art especially expert*

³ *Or.*

me? it is hard for thee to kick
 15 against ¹the goad. And I
 said, Who art thou, Lord?
 And the Lord said, I am
 Jesus whom thou persecutest.
 16 But arise, and stand upon
 thy feet: for to this end have
 I appeared unto thee, to ap-
 point thee a minister and a
 witness both of the things
²wherein thou hast seen me,
 and of the things wherein I
 17 will appear unto thee; de-
 livering thee from the people,
 and from the Gentiles, unto
 18 whom I send thee, to open
 their eyes, ³that they may
 turn from darkness to light,
 and from the power of Satan
 unto God, that they may re-
 ceive remission of sins and
 an inheritance among them
 that are sanctified by faith in
 19 me. Wherefore, O king Agrip-
 pa, I was not disobedient
 unto the heavenly vision:
 20 but declared both to them of
 Damascus first, and at Jeru-
 salem, and throughout all the
 country of Judæa, and also to
 the Gentiles, that they should
 repent and turn to God,
 doing works worthy of ⁴re-
 21 pentance. For this cause
 the Jews seized me in the
 temple, and assayed to kill
 22 me. Having therefore ob-
 tained the help that is from
 God, I stand unto this day
 testifying both to small and
 great, saying nothing but
 what the prophets and Moses
 23 did say should come; ⁵how
 that the Christ ⁶must suffer,

and ⁵how that he first by
 the resurrection of the dead
 should proclaim light both to
 the people and to the Gen-
 tiles.

And as he thus made his ²⁴
 defence, Festus saith with a
 loud voice, Paul, thou art
 mad; thy much learning doth
 turn thee to madness. But ²⁵
 Paul saith, I am not mad,
 most excellent Festus; but
 speak forth words of truth
 and soberness. For the king ²⁶
 knoweth of these things, unto
 whom also I speak freely: for
 I am persuaded that none of
 these things is hidden from
 him; for this hath not been
 done in a corner. King ²⁷
 Agrippa, believest thou the
 prophets? I know that thou
 believest. And Agrippa ²⁸
 said unto Paul, With but little
 persuasion thou wouldest fain
 make me a Christian. And ²⁹
 Paul said, I would to God,
 that whether with little or
 with much, not thou only,
 but also all that hear me this
 day, might become such as I
 am, except these bonds.

And the king rose up, and ³⁰
 the governor, and Bernice,
 and they that sat with them:
 and when they had with-
 31 drawn, they spake one to
 another, saying, This man
 doeth nothing worthy of
 death or of bonds. And ³²
 Agrippa said unto Festus,
 This man might have been
 set at liberty, if he had not
 appealed unto Cæsar.

¹ Gr. goads.

² Many ancient authorities read *which thou hast seen*.

³ Or, to turn them

⁴ Or, their repentance

⁵ Or, if

⁶ Or, is subject to suffering

27 ¹ And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, ² of the Augustan ¹band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. ³ And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends ⁴ and ²refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds ⁵ were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a ⁶city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; ⁷ and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not ³ further suffering us, we sailed under the lee of Crete, over ⁸ against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea. ⁹ And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone

by, Paul admonished them, and said unto them, Sirs, I ¹⁰ perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more ¹¹ heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking ⁴ north-east and south-east. And when the south wind ¹³ blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long ¹⁴ time there beat down from it a tempestuous wind, which is called Euraquilo: and when ¹⁵ the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under ¹⁶ the lee of a small island called ⁵ Cauda, we were able, with difficulty, to secure the boat: and when they had ¹⁷ hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured ¹⁸ exceedingly with the storm, the next day they began to

¹ Or, cohort ² Gr. receive attention.

³ Or, suffering us to get there ⁵ Many ancient authorities read Clauda.

throw *the freight* overboard; 19 and the third day they cast out with their own hands the 20 ¹tackling of the ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now 21 taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten 22 this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, 23 but *only* of the ship. For there stood by me this night an angel of the God whose I 24 am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with 25 thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of Adria*, about midnight the sailors surmised that they were drawing near to some 28 country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found

fifteen fathoms. And fearing 29 lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and ²wished for the day. And as the sailors were 30 seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion 31 and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the 32 soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming 33 on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to 34 take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And 35 when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were 36 they all of good cheer, and themselves also took food. And we were in all in the 37 ship ³two hundred threescore and sixteen souls. And when 38 they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they 39 knew not the land: but they perceived a certain bay with

¹ Or, *furniture* ² Or, *prayed*
threescore and sixteen souls.

³ Some ancient authorities read *about*

a beach, and they took counsel whether they could ¹drive
 40 the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they
 41 made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the fore-ship struck and remained unmoveable, but the stern began to break up by the violence
 42 of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.
 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to
 44 the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

28 ¹ And when we were escaped, then we knew that the island
² was called ³Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.
³ But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out ³by reason of the heat, and fastened on his hand.
 4 And when the barbarians saw

the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook ⁵off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood ⁷of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that ⁸the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And ⁹when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with ¹⁰many honours; and when we sailed, they put on board such things as we needed.

And after three months we ¹¹set sail in a ship of Alexandria, which had wintered in the island, whose sign was ⁴The Twin Brothers. And ¹²touching at Syracuse, we tarried there three days. And ¹³from thence we ⁵made a circuit, and arrived at Rhegium:

¹ Some ancient authorities read *bring the ship safe to shore.*
ancient authorities read Melitene.

³ Or, from the heat

² Some Gr. Dioscouri.

⁵ Some ancient authorities read *cast loose*

and after one day a south wind sprang up, and on the second day we came to Puteoli: 14 where we found brethren, and were intreated to tarry with them seven days: and so we 15 came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we entered into Rome, ¹Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together ²those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of 18 the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death 19 in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to 20 accuse my nation of. For this cause therefore did I ³intreat you to see and to speak with me: for because of the hope of Israel I am bound 21 with this chain. And they

said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire: to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed: the things which were spoken, and some disbelieved. And: when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost ⁴by Isaiah the prophet unto your fathers, saying,

Go thou unto this people, and say,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is: waxed gross,

And their ears are dull of hearing,

¹ Some ancient authorities insert the centurion delivered the prisoners to the captain of the prætorian guard: but. ² Or, those that were of the Jews first. ³ Or, call for you, to see and to speak with you. ⁴ Or through

And their eyes they have
closed;
Lest haply they should per-
ceive with their eyes,
And hear with their ears,
And understand with their
heart,
And should turn again,
And I should heal them.
28 Be it known therefore unto
you, that this salvation of

God is sent unto the Gentiles:
they will also hear.¹

And he abode two whole 30
years in his own hired dwell-
ing, and received all that went
in unto him, preaching the 31
kingdom of God, and teach-
ing the things concerning the
Lord Jesus Christ with all
boldness, none forbidding
him.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

1 1 PAUL, a ²servant of Jesus
Christ, called *to be* an apostle,
separated unto the gospel of
2 God, which he promised afore
³by his prophets in the holy
3 scriptures, concerning his Son,
who was born of the seed of
David according to the flesh,
4 who was ⁴declared *to be* the
Son of God ⁵with power, ac-
cording to the spirit of holi-
ness, by the resurrection of
the dead; *even* Jesus Christ
5 our Lord, through whom we
received grace and apostleship,
unto obedience ⁶of faith among
all the nations, for his name's
6 sake: among whom are ye
also, called *to be* Jesus Christ's:
7 to all that are in Rome, be-
loved of God, called *to be*
saints: Grace to you and
peace from God our Father
and the Lord Jesus Christ.

First, I thank my God 8
through Jesus Christ for you
all, ⁷that your faith is pro-
claimed throughout the whole
world. For God is my witness, 9
whom I serve in my spirit in
the gospel of his Son, how
unceasingly I make mention
of you, always in my prayers
making request, if by any 10
means now at length I may
be prospered ⁸by the will of
God to come unto you. For 11
I long to see you, that I may
impart unto you some spiri-
tual gift, to the end ye may
be established; that is, that 12
I with you may be comforted
in you, each of us by the
other's faith, both yours and
mine. And I would not have 13
you ignorant, brethren, that
oftentimes I purposed to come
unto you (and was hindered

¹ Some ancient authorities insert ver. 29 And when he had said these words,
the Jews departed, having much disputing among themselves. ² Gr. bond-
servant. ³ Or, through ⁴ Gr. determined. ⁵ Or, in ⁶ Or, to the
faith ⁷ Or, because ⁸ Gr. in.

hitherto), that I might have some fruit in you also, even as
 14 in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise
 15 and to the foolish. So, as much as in me is, I am ready to preach the gospel to you
 16 also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
 17 For therein is revealed a righteousness of God ¹by faith unto faith: as it is written, But the righteous shall live ¹by faith.
 18 For ²the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ³hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; ⁴that they may be without excuse:
 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was
 22 darkened. Professing themselves to be wise, they became
 23 fools, and changed the glory of the incorruptible God for

the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

Wherefore God gave them ²⁴up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that ²⁵they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed ⁵for ever. Amen.

For this cause God gave ²⁶them up unto ⁶vile passions: for their women changed the natural use into that which is against nature: and like ²⁷wise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

And even as they ⁷refused ²⁸to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, back-³⁰biters, ⁸hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without ³¹standing, covenant-breakers, without natural affection, unmerciful: who, knowing the ³²

¹ Gr. *from*. ² Or, a wrath ³ Or, hold the truth ⁴ Or, so that they are
⁵ Gr. *unto the ages*. ⁶ Gr. *passions of dishonour*. ⁷ Gr. *did not approve*. ⁸ Or, *haters of God*

ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

- 2** ¹ Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest ¹ another, thou condemnest thyself; for thou that judgest dost practise the ² same things. ² And we know that the judgement of God is according to truth against them that practise such things. ³ And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? ⁴ Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be wrath* ⁹ and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the

Greek; but glory and honour ¹⁰ and peace to every man that worketh good, to the Jew first, and also to the Greek: for ¹¹ there is no respect of persons with God. For as many as ¹² have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law ¹³ are ³ just before God, but the doers of a law shall be ⁴ justified: for when Gentiles which ¹⁴ have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew ¹⁵ the work of the law written in their hearts, their conscience bearing witness therewith, and their ⁵ thoughts one with another accusing or else excusing *them*; in the day when ¹⁶ God ⁶ shall judge the secrets of men, according to my gospel, by Jesus Christ.

But if thou bearest the name ¹⁷ of a Jew, and retest upon ⁷ the law, and gloriest in God, and ¹⁸ knowest ⁸ his will, and ⁹ approvest the things that are excellent, being instructed out of the law, and art con- ¹⁹ fident that thou thyself art a guide of the blind, a light of them that are in darkness, ¹⁰ a corrector of the foolish, a ²⁰ teacher of babes, having in the law the form of knowledge and of the truth; thou there- ²¹ fore that teachest another, teachest thou not thyself?

¹ Gr. the other. ² Many ancient authorities read For. ³ Or, righteous
⁴ Or, accounted righteous ⁵ Or, reasonings ⁶ Or, judgeth ⁷ Or, a
law ⁸ Or, the Will ⁹ Or, provest the things that differ ¹⁰ Or, an
instructor

thou that preaches a man
 should not steal, dost thou
 22 steal? thou that sayest a man
 should not commit adultery,
 dost thou commit adultery?
 thou that abhorrest idols, dost
 23 thou ¹rob temples? thou who
 gloriest in ²the law, through
 thy transgression of the law
 24 dishonourest thou God? For
 the name of God is blas-
 phemed among the Gentiles
 because of you, even as it is
 25 written. For circumcision in-
 deed profiteth, if thou be a
 doer of the law: but if thou
 be a transgressor of the law,
 thy circumcision is become
 26 uncircumcision. If therefore
 the uncircumcision keep the
 ordinances of the law, shall
 not his uncircumcision be
 reckoned for circumcision?
 27 and shall not the uncircum-
 cision which is by nature, if
 it fulfil the law, judge thee,
 who with the letter and cir-
 cumcision art a transgressor
 28 of the law? For he is not a
 Jew, which is one outwardly;
 neither is that circumcision,
 which is outward in the flesh:
 29 but he is a Jew, which is one
 inwardly; and circumcision
 is that of the heart, in the
 spirit, not in the letter; whose
 praise is not of men, but of
 God.
 3 1 What advantage then hath
 the Jew? or what is the profit
 2 of circumcision? Much every
 way: first of all, that they
 were intrusted with the oracles
 3 of God. For what if some were

without faith? shall their want
 of faith make of none effect the
 faithfulness of God? ³ God for-
 4 bid: yea, let God be found
 true, but every man a liar; as
 it is written,

That thou mightest be justi-
 fied in thy words,
 And mightest prevail when
 thou comest into judge-
 ment.

But if our unrighteousness ⁵
 commendeth the righteous-
 ness of God, what shall we
 say? Is God unrighteous who
 visiteth with wrath? (I speak
 after the manner of men.)
 God forbid: for then how ⁶
 shall God judge the world?
⁴ But if the truth of God ⁷
 through my lie abounded un-
 to his glory, why am I also
 still judged as a sinner? and ⁸
 why not (as we be slander-
 ously reported, and as some
 affirm that we say), Let us do
 evil, that good may come?
 whose condemnation is just.

What then? ⁹ are we in a
 worse case than they? No,
 in no wise: for we before laid
 to the charge both of Jews
 and Greeks, that they are all
 under sin; as it is written, ¹⁰

There is none righteous, no,
 not one;
 There is none that under- ¹¹
 standeth,
 There is none that seeketh
 after God;
 They have all turned aside, ¹²
 they are together become
 unprofitable;
 There is none that doeth

¹ Or, commit sacrilege ² Or, a law ³ Gr. Be it not so: and so else-
 where. ⁴ Many ancient authorities read For. ⁵ Or, do we excuse our-
 selves?

good, no, not so much as one:
 13 Their throat is an open sepulchre;
 With their tongues they have used deceit:
 The poison of asps is under their lips:
 14 Whose mouth is full of cursing and bitterness:
 15 Their feet are swift to shed blood;
 16 Destruction and misery are in their ways;
 17 And the way of peace have they not known:
 18 There is no fear of God before their eyes.
 19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God:
 20 because ¹by ²the works of the law shall no flesh be ³justified in his sight: for ⁴through the law *cometh* the knowledge of
 21 sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the
 23 prophets; even the righteousness of God through faith ⁵in Jesus Christ unto all ⁶them that believe; for there is no
 23 distinction; for all have sinned, and fall short of the glory
 24 of God; being justified freely by his grace through the re-

demption that is in Christ Jesus: whom God ⁷set forth ²⁵*to be* a propitiation, through ⁸faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the ²⁶shewing, *I say*, of his righteousness at this present season: that he might himself be ¹⁰just, and the ¹⁰justifier of him that ¹¹hath faith ⁵in Jesus. Where then is the glorying? ²⁷It is excluded. By what manner of law? of works? Nay: but by a law of faith. ¹²We ²⁸reckon therefore that a man is justified by faith apart from ²the works of the law. Or is ²⁹God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and ³⁰he shall justify the circumcision ¹by faith, and the uncircumcision ¹³through faith. Do we then make ¹⁴the law of ³¹none effect ¹³through faith? God forbid: nay, we establish ¹⁴the law.

What then shall we say ¹⁴that Abraham, our forefather according to the flesh, hath found? For if Abraham ²was justified ¹by works, he hath whereof to glory; but not toward God. For what ³saith the scripture? And Abraham believed God, and it was reckoned unto him for right-

¹ Gr. out of. ² Or, works of law ³ Or, accounted righteous ⁴ Or, through law
⁵ Or, of ⁶ Some ancient authorities add and upon all.
⁷ Or, purposed ⁸ Or, to be propitiatory ⁹ Or, faith in his blood
¹⁰ See ch. II. 13, margin. ¹¹ Gr. is of faith. ¹² Many ancient authorities read For we reckon. ¹³ Or, through the faith ¹⁴ Or, law
¹⁵ Some ancient authorities read of Abraham, our forefather according to the flesh?

4 eousness. Now to him that
worketh, the reward is not
reckoned as of grace, but as
5 of debt. But to him that
worketh not, but believeth on
him that justifieth the un-
godly, his faith is reckoned
6 for righteousness. Even as
David also pronounceth bless-
ing upon the man, unto whom
God reckoneth righteousness
7 apart from works, *saying*,

Blessed are they whose ini-
quities are forgiven,

And whose sins are covered.

8 Blessed is the man to whom
the Lord will not reckon
sin.

9 Is this blessing then pro-
nounced upon the circum-
cision, or upon the uncir-
cumcision also? for we say,
To Abraham his faith was
reckoned for righteousness.

10 How then was it reckoned?
when he was in circumcision,
or in uncircumcision? Not
in circumcision, but in un-

11 circumcision: and he received
the sign of circumcision, a
seal of the righteousness of
the faith which he had while
he was in uncircumcision: that
he might be the father of all
them that believe, though they
be in uncircumcision, that
righteousness might be reck-

12 oned unto them; and the father
of circumcision to them who
not only are of the circum-
cision, but who also walk in
the steps of that faith of our
father Abraham which he had

13 in uncircumcision. For not
1 through the law was the

promise to Abraham or to
his seed, that he should be
heir of the world, but through
the righteousness of faith. For 14
if they which are of the law be
heirs, faith is made void, and
the promise is made of none
effect: for the law worketh 15
wrath; but where there is no
law, neither is there trans-
gression. For this cause it is 16
of faith, that *it may be* ac-

according to grace; to the end
that the promise may be sure
to all the seed; not to that
only which is of the law, but
to that also which is of the
faith of Abraham, who is the
father of us all (as it is writ- 17
ten, A father of many nations
have I made thee) before him
whom he believed, *even* God,
who quickeneth the dead, and
calleth the things that are
not, as though they were.

Who in hope believed against 18
hope, to the end that he might
become a father of many na-
tions, according to that which
had been spoken, So shall thy
seed be. And without being 19
weakened in faith he con-
sidered his own body ²now
as good as dead (he being a-
bout a hundred years old),
and the deadness of Sarah's
womb: yea, looking unto the 20
promise of God, he wavered
not through unbelief, but
waxed strong through faith,
giving glory to God, and be-
21 ing fully assured that, what
he had promised, he was able
also to perform. Wherefore 22
also it was reckoned unto

23 him for righteousness. Now it was not written for his sake alone, that it was reckoned 24 unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord 25 from the dead, who was delivered up for our trespasses, and was raised for our justification.

5 1 Being therefore justified ¹by faith, ²let us have peace with God through our Lord Jesus 2 Christ; through whom also we have had our access ³by faith into this grace wherein we stand; and ⁴let us ⁵rejoice in hope of the glory of God. 3 And not only so, but ⁶let us also ⁵rejoice in our tribulations: knowing that tribulation worketh patience; and 4 patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been 5 shed abroad in our hearts through the ⁷Holy Ghost which was given unto us. 6 For while we were yet weak, in due season Christ died for 7 the ungodly. For scarcely for a righteous man will one die: for peradventure for ⁸the good man some one would even dare 8 to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified ⁹by his blood, shall

we be saved from the wrath of God through him. For if, 10 while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved ⁹by his life; and not 11 only so, ¹⁰but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one 12 man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:— for until the law sin was in 13 the world: but sin is not imputed when there is no law. Nevertheless death reigned 14 from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And 16 not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses unto ¹¹justification. For if, 17 by the trespass of the one, death reigned through the

¹ Gr. out of. ² Some authorities read we have. ³ Some ancient authorities omit by faith. ⁴ Or, we rejoice ⁵ Gr. glory. ⁶ Or, we also rejoice ⁷ Or, Holy Spirit: and so throughout this book. ⁸ Or, that which is good ⁹ Gr. in. ¹⁰ Gr. but also glorying. ¹¹ Gr. an act of righteousness.

one; much more shall they that receive the abundance of grace and ¹of the gift of righteousness reign in life through the one, *even* Jesus Christ.

18 So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be

20 made righteous. And ²the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly:

21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 ¹ What shall we say then? Shall we continue in sin, that ²grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized

4 into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

5 For if we have become ³united with *him* by the likeness of *his death*, we shall be also by

the likeness of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For ⁴the death that he died, ⁵he died unto sin once: but ⁶the life that he liveth, he liveth unto God. Even so ⁷reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

Let not sin therefore reign ⁸in your mortal body, that ye should obey the lusts thereof: neither present your members ⁹unto sin as ¹⁰instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as ¹¹instruments of righteousness unto God. For sin ¹²shall not have dominion over you: for ye are not under law, but under grace.

What then? shall we sin, ¹³because we are not under law, but under grace? God forbid. Know ye not, that to whom ¹⁴ye present yourselves as ¹⁵servants unto obedience, his ¹⁶servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, **17**

¹ Some ancient authorities omit of the gift. ² Or, law ³ Or, united with the likeness...with the likeness ⁴ Or, in that ⁵ Gr. once for all.

⁶ Or, weapons

⁷ Gr. bondservants.

¹that, whereas ye were ²servants of sin, ye became obedient from the heart to that ³form of teaching whereunto ¹⁸ye were delivered; and being made free from sin, ye became ²servants of righteousness. ¹⁹I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness ²⁰unto sanctification. For when ye were ²servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those ²²things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal ²³life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

¹ Or are ye ignorant, brethren (for I speak to men that know ⁴the law), how that the law hath dominion over a man for so long time as he ²liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the ³law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adul-

teress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my ⁴brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For ⁵when we were in the flesh, the ⁵sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now ⁶we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? ⁷Is the law sin? God forbid. Howbeit, I had not known sin, except through ⁴the law: for I had not known ⁶coveting, except the law had said, Thou shalt not ⁶covet: but sin, finding occasion, wrought in me through the commandment all manner of ⁶coveting: for apart from ⁴the law sin *is* dead. And I was alive apart ⁹from ⁴the law once: but when the commandment came, sin revived, and I died; and the ¹⁰commandment, which *was* unto life, this I found *to be* unto death: for sin, finding ¹¹occasion, through the commandment beguiled me, and through it slew me. So that ¹²the law is holy, and the com-

¹ Or, *that ye were...but ye became*
⁴ Or, *law* ⁵ Gr. *passions of sins*.

² Gr. *bondservants*. ³ Or, *pattern*
⁶ Or, *lust*

mandment holy, and right-
 13 eous, and good. Did then
 that which is good become
 death unto me? God forbid.
 But sin, that it might be
 shewn to be sin, by working
 death to me through that
 which is good;—that through
 the commandment sin might
 14 become exceeding sinful. For
 we know that the law is spiri-
 tual: but I am carnal, sold
 15 under sin. For that which I
¹do I know not: for not what
 I would, that do I practise;
 but what I hate, that I do.
 16 But if what I would not, that
 I do, I consent unto the law
 17 that it is good. So now it is
 no more I that ¹do it, but sin
 18 which dwelleth in me. For I
 know that in me, that is, in
 my flesh, dwelleth no good
 thing: for to will is present
 with me, but to ¹do that which
 19 is good is not. For the good
 which I would I do not: but
 the evil which I would not,
 20 that I practise. But if what
 I would not, that I do, it is
 no more I that ¹do it, but sin
 21 which dwelleth in me. I find
 then ²the law, that, to me who
 would do good, evil is present.
 22 For I delight ³in the law of
 God after the inward man:
 23 but I see a different law in my
 members, warring against the
 law of my mind, and bringing
 me into captivity ⁴under the
 law of sin which is in my mem-
 24 bers. O wretched man that I
 am! who shall deliver me out

of ⁵the body of this death?
⁶I thank God through Jesus ²⁵
 Christ our Lord. So then I
 myself with the mind serve
 the law of God; but with the
 flesh the law of sin.

There is therefore now no ¹⁸
 condemnation to them that
 are in Christ Jesus. For the ²
 law of the Spirit of life in
 Christ Jesus made me free
 from the law of sin and of
 death. For what the law ³
 could not do, ⁷in that it was
 weak through the flesh, God,
 sending his own Son in the ⁴
 likeness of ⁸sinful flesh ⁹and
 as an offering for sin, con-
 demned sin in the flesh: that ⁴
 the ¹⁰ordinance of the law
 might be fulfilled in us, who
 walk not after the flesh, but
 after the spirit. ¶ For they that ⁵
 are after the flesh do mind the
 things of the flesh; but they
 that are after the spirit the
 things of the spirit. For the ⁶
 mind of the flesh is death; but
 the mind of the spirit is life
 and peace: because the mind ⁷
 of the flesh is enmity against
 God; for it is not subject to
 the law of God, neither indeed
 can it be: and they that are ⁸
 in the flesh cannot please God.
 But ye are not in the flesh, but ⁹
 in the spirit, if so be that the
 Spirit of God dwelleth in you.
 But if any man hath not the
 Spirit of Christ, he is none of
 his. And if Christ is in you, ¹⁰
 the body is dead because of
 sin; but the spirit is life

¹ Gr. work. ² Or, in regard of the law ³ Gr. with. ⁴ Gr. in.
 Many ancient authorities read to. ⁵ Or, this body of death ⁶ Many
 ancient authorities read But thanks be to God. ⁷ Or, wherein ⁸ Gr.
 flesh of sin. ⁹ Or, and for sin ¹⁰ Or, requirement

11 because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies¹ through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye² mortify the³ deeds of the

13 body, ye shall live. For as many as are led by the Spirit of God, these are sons of God.

14 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry,

15 Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

16 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be

17 revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God.

18 For the creation was subjected to vanity, not of its own will, but by reason of him who

19 subjected it,⁴ in hope that the creation itself also shall be

delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain⁵ together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who⁶ hopeth for that which he seeth? But if we hope⁷ for that which we see not, then do we with patience wait for it.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit,⁸ because he maketh intercession for the saints according to the will of God. And we know that to them that love God⁹ all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he so

¹ Many ancient authorities read *because of*. ² Gr. *make to die*. ³ Gr. *doings*. ⁴ Or, *in hope; because the creation &c.* ⁵ Or, *with us*. ⁶ Many ancient authorities read *for what a man seeth, why doth he yet hope for?* ⁷ Some ancient authorities read *awaiteth*. ⁸ Or, *that*. ⁹ Some ancient authorities read *God worketh all things with them for good*.

foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

32 Who shall lay anything to the charge of God's elect?

33 ¹It is God that justifieth; who is he that shall condemn?

²It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

34 Who shall separate us from the love³ of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness,

35 or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

36 Nay, in all these things we are more than conquerors through him that loved us.

37 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to

38 come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of

God, which is in Christ Jesus our Lord.

I say the truth in Christ, I ⁹lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could ⁵wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; ⁴whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the ⁵fathers, and of whom is Christ as concerning the flesh, ⁶who is over all, God blessed ⁷for ever. Amen. But *it is not* ⁶as though the word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because ⁷they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. That ⁸is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For ⁹this is a word of promise, According to this season will I come, and Sarah shall have a son. And not only so; but ¹⁰Rebecca also having conceived by one, *even* by our father Isaac—for the children being ¹¹not yet born, neither having done anything good or bad, that the purpose of God ac-

¹ Or, Shall God that justifieth?

² Or, Shall Christ Jesus that died...

us? ³ Some ancient authorities read of God.

⁴ Or, creation

⁵ Or,

pray ⁶ Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*. ⁷ Gr. unto the ages.

cording to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath 17 mercy. For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in 18 all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For who withstand- 20 eth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst 21 thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another 22 unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted

unto destruction: ¹and that 23 he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even* us, 24 whom he also called, not from the Jews only, but also from the Gentiles? As he saith 25 also in Hosea,

I will call that my people, which was not my people; And her beloved, which was not beloved.

And it shall be, *that* in the 26 place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God. And Isaiah crieth concerning 27 Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for 28 the Lord will execute *his* word upon the earth, finishing it and cutting it short. And, 29 as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.

What shall we say then? 30 That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? ²Because 32 *they sought it not by faith, but as it were by works. They stumbled at the stone*

¹ Some ancient authorities omit *and. faith, but as it were by works, they stumbled*

² Or, Because, doing it not by

33 of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on ¹him shall not be put to shame.

10 ¹ Brethren, my heart's ²desire and my supplication to God is for them, that they may be ² saved. For I bear them witness that they have a zeal for God, but not according to ³ knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that ⁵ believeth. For Moses writeth that the man that doeth the righteousness which is of the ⁶ law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring ⁷ Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the ⁸ dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which ⁹ we preach: ³ because if thou shalt ⁴ confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, ¹⁰ thou shalt be saved: for with the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is ¹² no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon ¹³ the name of the Lord shall be saved. How then shall they ¹⁴ call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall ¹⁵ they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring ⁵ glad tidings of good things!

But they did not all hearken ¹⁶ to the ⁶ glad tidings. For Isaiah saith, Lord, who hath believed our report? So belief ¹⁷ cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? ¹⁸ Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of ⁷ the world.

But I say, Did Israel not ¹⁹ know? First Moses saith,

I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

¹ Or, it ² Gr. good pleasure. ³ Or, that ⁴ Some ancient authorities read *confess the word with thy mouth*, that Jesus is Lord. ⁵ Or, a gospel ⁶ Or, gospel ⁷ Gr. the inhabited earth.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;

I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

11 1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe 2 of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith ¹ of Elijah? how he pleadeth with 3 God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they 4 seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of 6 grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. 7 What then? That which Israel seeketh for, that he obtained not: but the election obtained it, and the rest were 8 hardened: according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this 9 very day. And David saith,

Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them: Let their eyes be darkened, that they may not see, And bow thou down their back alway.

I say then, Did they stumble 11 that they might fall? God forbid: but by their ² fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if their fall 12 is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

But I speak to you that are 13 Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by 14 any means I may provoke to jealousy *them that are* my flesh, and may save some of them. For if the casting 15 away of them *is* the reconciling of the world, *what shall* the receiving of *them be*, but life from the dead? And if 16 the firstfruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the branches 17 were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them ³ of the root of the fatness of the olive tree; glory not 18 over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, 19 Branches were broken off,

¹ Or, *in* ² Or, *trespass*
and of the *fatness*.

³ Many ancient authorities read of the root

that I might be grafted in.
 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not
 21 highminded, but fear: for if God spared not the natural branches, neither will he spare
 22 thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou
 23 also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to
 24 graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;
 26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away¹ ungodliness from Jacob:

27 And this is² my covenant unto them,
 When I shall take away their sins.

As touching the gospel, they³ are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts⁴ and the calling of God are⁵ without repentance. For as⁶ ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these⁷ also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. For God hath shut⁸ up all unto disobedience, that he might have mercy upon all.

O the depth⁹ of the riches¹⁰ both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For who hath known the¹¹ mind of the Lord? or who hath been his counsellor? or¹² who hath first given to him, and it shall be recompensed unto him again? For of him,¹³ and through him, and unto him, are all things. To him be the glory¹⁴ for ever. Amen.

I beseech you therefore,¹⁵ brethren, by the mercies of God, to present your bodies a living sacrifice, holy,¹⁶ acceptable to God, which is your¹⁷ reasonable¹⁸ service. And be¹⁹ not fashioned according to this²⁰ world: but be ye transformed by the renewing of your mind, that ye may prove what is²¹ the good and²² acceptable and perfect will of God.

¹ Gr. ungodlinesses. ² Gr. the covenant from me. ³ Gr. not repented of.
⁴ Or, of the riches and the wisdom &c. ⁵ Or, both of wisdom &c. ⁶ Gr. unto the ages. ⁷ Gr. well-pleasing. ⁸ Or, spiritual ⁹ Or, worship ¹⁰ Or, age
¹¹ Or, the will of God, even the thing which is good and acceptable and perfect

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure
 4 of faith. For even as we have many members in one body, and all the members
 5 have not the same office: so we, who are many, are one body in Christ, and severally members one of another.
 6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion
 7 of ¹our faith; or ministry, *let us give ourselves* to our ministry; or he that teacheth, to
 8 his teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it with*
²liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
 9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
 10 In love of the brethren be tenderly affectioned one to another; in honour preferring
 11 one another; in diligence not slothful; fervent in spirit;
 12 serving ³the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly
 13 in prayer; communicating to the necessities of the saints;
 14 ⁴given to hospitality. Bless them that persecute you; bless,

and curse not. Rejoice with ¹⁵them that rejoice; weep with them that weep. Be of the ¹⁶same mind one toward another. Set not your mind on high things, but ⁵condescend to ⁶things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. ¹⁷Take thought for things honourable in the sight of all men. If it be possible, as ¹⁸much as in you lieth, be at peace with all men. Avenge ¹⁹not yourselves, beloved, but give place unto ⁷wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, ²⁰feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not over- ²¹come of evil, but overcome evil with good.

Let every soul be in sub- ¹ ¹³jection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. There- ²fore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For ³3 rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for ⁴he is a minister of God to ⁴thee for good. But if thou

¹ Or, the faith ² Gr. singleness.
 opportunity. ⁴ Gr. pursuing.
 them ⁷ Or, the wrath of God

³ Some ancient authorities read the
⁵ Gr. be carried away with. ⁶ Or,
 it

do that which is evil, be afraid; for ¹he beareth not the sword in vain: for ¹he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, save to love one another: for he that loveth ²his neighbour hath fulfilled ³the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of ³the law. And this, knowing the season, that now it is high time for you to awake out of sleep: for now is ⁴salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling

and drunkenness, not in chambering and wantonness, not in strife and jealousy. But ¹⁴put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

But him that is weak in ¹⁴faith receive ye, yet not ⁵to doubtful disputations. One ²man hath faith to eat all things: but he that is weak eateth herbs. Let not him ³that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou ⁴that judgest the ⁶servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteem- ⁵eth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the ⁶day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us ⁷liveth to himself, and none dieth to himself. For whether ⁸we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this ⁹end Christ died, and lived again, that he might be Lord

¹ Or, if ² Gr. the other. ³ Or, law ⁴ Or, our salvation nearer than when &c. ⁵ Or, for decisions of doubts ⁶ Gr. household-servant.

of both the dead and the
 10 living. But thou, why dost
 thou judge thy brother? or
 thou again, why dost thou set
 at nought thy brother? for
 we shall all stand before the
 11 judgement-seat of God. For
 it is written,

As I live, saith the Lord, to
 me every knee shall bow,
 And every tongue shall
¹confess to God.

12 So then each one of us shall
 give account of himself to
 God.

13 Let us not therefore judge
 one another any more: but
 judge ye this rather, that no
 man put a stumblingblock in
 his brother's way, or an oc-
 14 casion of falling. I know,
 and am persuaded in the
 Lord Jesus, that nothing is
 unclean of itself: save that
 to him who accounteth any-
 thing to be unclean, to him
 15 it is unclean. For if because
 of meat thy brother is grieved,
 thou walkest no longer in
 love. Destroy not with thy
 meat him for whom Christ
 16 died. Let not then your good
 17 be evil spoken of: for the
 kingdom of God is not eating
 and drinking, but righteous-
 ness and peace and joy in the
 18 Holy Ghost. For he that
 herein serveth Christ is well-
 pleasing to God, and approved
 19 of men. So then ²let us follow
 after things which make for
 peace, and things whereby we
 20 may edify one another. Over-

throw not for meat's sake the
 work of God. All things in-
 deed are clean; howbeit it is
 evil for that man who eateth
 with offence. It is good not ²¹
 to eat flesh, nor to drink wine,
 nor to do anything whereby
 thy brother stumbleth³. The ²²
 faith which thou hast, have
 thou to thyself before God.
 Happy is he that judgeth not
 himself in that which he
⁴approveth. But he that ²³
 doubteth is condemned if he
 eat, because he eateth not
 of faith; and whatsoever is
 not of faith is sin⁵.

Now we that are strong ¹⁵
 ought to bear the infirmities
 of the weak, and not to please
 ourselves. Let each one of us ²
 please his neighbour for that
 which is good, unto edifying.
 For Christ also pleased not ³
 himself; but, as it is written,
 The reproaches of them that
 reproached thee fell upon me.
 For whatsoever things were ⁴
 written aforetime were written
 for our learning, that through
 patience and through comfort
 of the scriptures we might
 have hope. Now the God ⁵
 of patience and of comfort
 grant you to be of the same
 mind one with another ac-
 cording to Christ Jesus: that ⁶
 with one accord ye may with
 one mouth glorify the God
 and Father of our Lord Jesus
 Christ. Wherefore receive ye ⁷
 one another, even as Christ
 also received ⁸you, to the glory

¹ Or, give praise ² Many ancient authorities read *we follow*. ³ Many ancient authorities add *or is offended, or is weak*. ⁴ Or, *parteth to the test*.
⁵ Many authorities, some ancient, insert here ch. xvi. 25-27. ⁶ Some ancient authorities read *us*.

8 of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises
 9 *given* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I ¹give praise unto thee among the Gentiles,
 And sing unto thy name.

10 And again he saith,
 Rejoice, ye Gentiles, with his people.

11 And again,
 Praise the Lord, all ye Gentiles;
 And let all the peoples praise him.

12 And again, Isaiah saith,
 There shall be the root of Jesse,
 And he that ariseth to rule over the Gentiles;
 On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish
 15 one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was

given me of God, that I should ¹⁶be a minister of Christ Jesus unto the Gentiles, ²ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my ¹⁷glorying in Christ Jesus in things pertaining to God. For I will not dare to speak ¹⁸of any ³things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and ¹⁹wonders, in the power of ⁴the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have ⁵fully preached the gospel of Christ; yea, ⁶making ²⁰it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is ²¹written,

They shall see, to whom no tidings of him came,
 And they who have not heard shall understand.

Wherefore also I was ²²hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go ²³unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some

¹ Or, *confess*
which Christ wrought not through me.
the Spirit of God. One reads the Spirit.
ambitious.

² Gr. *ministering in sacrifice.*

³ Gr. *of those things*

⁴ Many ancient authorities read
⁵ Gr. *fulfilled.* ⁶ Gr. *being*

measure I shall have been satisfied with your company) 25—but now, *I say*, I go unto Jerusalem, ministering unto 26 the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that 27 are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to *them* also to minister unto them in 28 carnal things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto 29 Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to 31 God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which *I have* for Jerusalem may be 32 acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. 33 Now the God of peace be with you all. Amen.

6 1 I commend unto you Phœbe our sister, who is a ¹servant of the church that is at Cenchræ: that ye receive her in the Lord, worthily of the

saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila 3 my fellow-workers in Christ Jesus, who for my life laid 4 down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and *salute* the 5 church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, 6 who bestowed much labour on you. Salute Andronicus 7 and ²Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus 8 my beloved in the Lord. Sa- 9 lute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles 10 the approved in Christ. Salute them which are of the *household* of Aristobulus. Sa- 11 lute Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord. Salute Tryphæna 12 and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus 13 the chosen in the Lord, and his mother and mine. Sa- 14 lute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and 15

Julia, Nereus and his sister, and Olympas, and all the saints that are with them.
 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the ¹doctrine which ye learned: and turn away from
 18 them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the inno-
 19 cent. For your obedience is come abroad unto all men. I rejoyce therefore over you: but I would have you wise unto that which is good, and simple
 20 unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

Timothy my fellow-worker ²¹ saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, ²²who write the epistle, salute you in the Lord. Gaius my host, and ²³of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.²⁴

²⁵Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, ²⁶and ²⁷by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience ²⁸of faith; to the only wise God, through Jesus Christ, ²⁹to whom be the glory ³⁰for ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

1 ¹ PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes
 2 ²our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be

saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace to you ³and peace from God our Father and the Lord Jesus Christ.

¹ Or, teaching ² Or, who write the epistle in the Lord, salute you ³ Some ancient authorities insert here ver. 24 The grace of our Lord Jesus Christ be with you all. Amen, and omit the like words in ver. 20. ⁴ Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv. ⁵ Gr. through.
⁶ Or, to the faith ⁷ Some ancient authorities omit to whom. ⁸ Gr. unto the ages. ⁹ Gr. the brother.

4 I thank ¹my God always concerning you, for the grace of God which was given you
 5 in Christ Jesus; that in everything ye were enriched in him, in all ²utterance and all knowledge; even as the testimony of Christ was confirmed in
 7 you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus
 8 Christ; who shall also confirm you unto the end, *that ye be* unreprouceable in the day of our Lord Jesus Christ.
 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
 10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in
 11 the same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among
 12 you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of
 13 Christ. ³Is Christ divided? was Paul crucified for you? or were ye baptized into the
 14 name of Paul? ⁴I thank God that I baptized none of you,
 15 save Crispus and Gaius; lest

any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me ¹⁷ not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross ¹⁸ is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, ¹⁹

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

Where is the wise? where is ²⁰ the scribe? where is the disputer of this ⁵world? hath not God made foolish the wisdom of the world? For ²¹ seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the ⁶preaching to save them that believe. Seeing that Jews ask for signs, ²² and Greeks seek after wisdom: but we preach ⁷Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto ⁸them that ²⁴ are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God ²⁵ is wiser than men; and the weakness of God is stronger than men.

¹ Some ancient authorities omit *my*.
 divided. Was Paul crucified for you?
 I give thanks that. ⁵ Or, age

⁸ Gr. the called themselves.

² Gr. word.

³ Or, Christ is

⁴ Some ancient authorities read

⁶ Gr. thing preached.

⁷ Or, a Messiah

26 For ¹behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, ²are ²⁷called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are ²⁸strong; and the base things of the world, and the things that are despised, did God choose, yea ³and the things that are not, that he might bring to nought the things ²⁹that are: that no flesh should ³⁰glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, ⁴and righteousness and sanctification, and re-
³¹demption: that, according as it is written, He that glorieth, let him glory in the Lord.

21 And I, brethren, when I came unto you, came not with excellency of ⁵speech or of wisdom, proclaiming to you the ²⁶mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified.
 3 And I was with you in weakness, and in fear, and in much ⁴trembling. And my ⁵speech and my ⁷preaching were not in persuasive words of wisdom, but in demonstration of ⁵the Spirit and of power: that your faith should not ⁸stand

in the wisdom of men, but in the power of God.

Howbeit we speak wisdom ⁶among the ⁹perfect: yet a wisdom not of this ¹⁰world, nor of the rulers of this ¹⁰world, which are coming to nought: but we speak God's ⁷wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of ⁸the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it ⁹is written,

Things which eye saw not,
 and ear heard not,
 And which entered not into
 the heart of man,
 Whatsoever things God prepared for them that love him.

¹¹But unto us God revealed ¹⁰¹²them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men know-¹¹eth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we ¹²received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which ¹³things also we speak, not in words which man's wisdom

¹ Or, ye behold. ² Or, have part therein. ³ Many ancient authorities omit and. ⁴ Or, both righteousness and sanctification and redemption. ⁵ Or, word. ⁶ Many ancient authorities read testimony. ⁷ Gr. thing preached. ⁸ Gr. be. ⁹ Or, fullgrown. ¹⁰ Or, age: and so in ver. 7, 8; but not in ver. 12. ¹¹ Some ancient authorities read For. ¹² Or, 14.

teacheth, but which the Spirit teacheth; ¹³comparing spiritual things with spiritual.

¹⁴ Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually ¹⁵judged. But he that is spiritual ¹⁶judgeth all things, and he himself is ¹⁷judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

³ ¹ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as ²unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now ³are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk ⁴after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; ⁵are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord ⁶gave to him. I planted, Apollos watered; but God gave the ⁷increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. ⁸ Now he that planteth and he that watereth are one: but each shall receive his own

reward according to his own labour. For we are God's ⁹fellow-workers: ye are God's ¹⁰husbandry, God's building.

According to the grace of ¹⁰God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other ¹¹foundation can no man lay than that which is laid, which is Jesus Christ. But if any ¹²man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's ¹³work shall be made manifest: for the day shall declare it, because it is revealed in fire; ¹⁴and the fire itself shall prove each man's work of what sort it is. If any man's work shall ¹⁵abide which he built thereon, he shall receive a reward. If ¹⁶any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are a ¹⁶temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the ¹⁷temple of God, him shall God destroy; for the ¹⁸temple of God is holy, ¹⁹which temple ye are.

Let no man deceive him- ¹⁸self. If any man thinketh that he is wise among you in this ¹⁹world, let him become a fool, that he may become wise. For the wis- ¹⁹

¹ Or, combining ² Or, interpreting spiritual things to spiritual men
³ Or, examined ⁴ Or, examineth ⁵ Gr. tilled land. ⁶ Or, and each
man's work, of what sort it is, the fire shall prove it. ⁷ Or, sanctuary
⁸ Or, and such are ye ⁹ Or, age

dom of this world is foolishness with God. For it is written, He that taketh the
 20 wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that
 21 they are vain. Wherefore let no one glory in men. For
 22 all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to
 23 come; all are yours; and ye are Christ's; and Christ is God's.

4 1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of
 2 God. Here, moreover, it is required in stewards, that a
 3 man be found faithful. But with me it is a very small thing that I should be ¹judged of you, or of man's ²judgement: yea, I ³judge not mine
 4 own self. For I know nothing against myself; yet am I not hereby justified: but he that
 5 judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the

other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? Already are ye filled, already
 8 ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you. For, I think, God hath set
 9 forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, ⁵and to angels, and to men. We are fools for
 10 Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even
 11 unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working
 12 with our own hands: being reviled, we bless; being persecuted, we endure; being de-
 13 famed, we intreat: we are made as the ⁶filth of the world, the offscouring of all things, even until now.

I write not these things to 14 shame you, but to admonish you as my beloved children. For though ye should have 15 ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel. I 16 beseech you therefore, be ye imitators of me. For this 17 cause have I sent unto you Timothy, who is my beloved

¹ Or, examined ² Gr. day. ³ Or, examine ⁴ Or, examined
⁵ Or, both to angels and men ⁶ Or, refuse

and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church.

18 Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, 21 but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5 1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his 2 father's wife. And 1 ye are puffed up, and 2 did not rather mourn, that he that had done this deed might be taken away 3 from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so 4 wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of 5 our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord 3 Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole

lump? Purge out the old 7 leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ: wherefore let us 4 keep 8 the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote unto you in my 9 epistle to have no company with fornicators; 5 not alto- 10 gether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but 6 now I write unto you 11 not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have 12 I to do with judging them that are without? Do not ye judge them that are within, whereas them that are with- 13 out God judgeth? Put away the wicked man from among yourselves.

Dare any of you, having a 16 matter against 7 his neighbour, go to law before the unrighteous, and not before the saints? Or know ye not that the 2 saints shall judge the world? and if the world is judged by you, are ye unworthy 8 to judge the smallest matters?

1 Or, are ye puffed up? 2 Or, did ye not rather mourn, ... you? 3 Some ancient authorities omit *Jesus*.

4 Gr. keep festival. 5 Or, not at all meaning the fornicators &c.

6 Or, as it is, I wrote 7 Gr. the other.

3 Know ye not that we shall
 judge angels? how much more,
 things that pertain to this
 4 life? If then ye have ¹ to judge
 things pertaining to this life,
² do ye set them to judge who
 are of no account in the
 5 church? I say *this* to move
 you to shame. Is it so, that
 there cannot be *found* among
 you one wise man, who shall
 be able to decide between his
 6 brethren, but brother goeth to
 law with brother, and that
 7 before unbelievers? Nay, al-
 ready it is altogether ³ a defect
 in you, that ye have lawsuits
 one with another. Why not
 rather take wrong? why not
 8 rather be defrauded? Nay,
 but ye yourselves do wrong,
 and defraud, and that *your*
 9 brethren. Or know ye not
 that the unrighteous shall not
 inherit the kingdom of God?
 Be not deceived: neither forni-
 cators, nor idolaters, nor adul-
 terers, nor effeminate, nor
 abusers of themselves with
 10 men, nor thieves, nor covet-
 ous, nor drunkards, nor rev-
 ilers, nor extortioners, shall
 inherit the kingdom of God.
 11 And such were some of you:
 but ye ⁴ were washed, but ye
 were sanctified, but ye were
 justified in the name of the
 Lord Jesus Christ, and in the
 Spirit of our God.
 12 All things are lawful for
 me; but not all things are
 expedient. All things are
 lawful for me; but I will not
 be brought under the power
 13 of any. Meats for the belly,

and the belly for meats: but
 God shall bring to nought
 both it and them. But the
 body is not for fornication,
 but for the Lord; and the
 Lord for the body: and God ¹⁴
 both raised the Lord, and
 will raise up us through his
 power. Know ye not that ¹⁵
 your bodies are members of
 Christ? shall I then take
 away the members of Christ,
 and make them members of
 a harlot? God forbid. Or ¹⁶
 know ye not that he that
 is joined to a harlot is one
 body? for, The twain, saith
 he, shall become one flesh.
 But he that is joined unto ¹⁷
 the Lord is one spirit. Flee ¹⁸
 fornication. Every sin that
 a man doeth is without the
 body; but he that committeth
 fornication sinneth against
 his own body. Or know ye ¹⁹
 not that your body is a ⁵ temple
 of the ⁶ Holy Ghost which is
 in you, which ye have from
 God? and ye are not your
 own; for ye were bought ²⁰
 with a price: glorify God
 therefore in your body.

Now concerning the things ¹⁷
 whereof ye wrote: It is good
 for a man not to touch a
 woman. But, because of for-
 2 nications, let each man have
 his own wife, and let each
 woman have her own husband.
 Let the husband render unto ³
 the wife her due: and like-
 wise also the wife unto the
 husband. The wife hath not ⁴
 power over her own body, but
 the husband: and likewise

¹ Gr. tribunals pertaining to.
 to you

⁴ Gr. washed yourselves.

² Or, set them...church.
⁵ Or, sanctuary

³ Or, a loss
⁶ Or, Holy Spirit

also the husband hath not power over his own body, but
 5 the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.
 6 But this I say by way of permission, not of command-
 7 ment. ¹Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.
 8 But I say to the unmarried and to widows, It is good for them if they abide even
 9 as I. But if they have not continency, let them marry: for it is better to marry than
 10 to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband
 11 (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave
 12 not his wife. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not
 13 leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not
 14 leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your

children unclean; but now are they holy. Yet if the 15 unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called ²us in peace. For how 16 knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord 17 hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was 18 any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is no- 19 thing, and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide in that 20 calling wherein he was called. Wast thou called being a 21 bondservant? care not for it: ³but if thou canst become free, use it rather. For he that 22 was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were 23 bought with a price; become not bondservants of men. Brethren, let each man, where- 24 in he was called, therein abide with God.

Now concerning virgins I 25 have no commandment of the Lord: but I give my judgment, as one that hath ob-

¹ Many ancient authorities read *For you.* ² Or, nay, even if

³ Many ancient authorities read

tained mercy of the Lord to
 26 be faithful. I think there-
 fore that this is good by reason
 of the present distress, *namely*,
 that it is good for a man ¹to
 27 be as he is. Art thou bound
 unto a wife? seek ²not to be
 loosed. Art thou loosed from
 28 a wife? seek not a wife. But
 and if thou marry, thou hast
 not sinned; and if a virgin
 marry, she hath not sinned.
 Yet such shall have tribula-
 tion in the flesh: and I would
 29 spare you. But this I say,
 brethren, the time ²is shorten-
 ed, that henceforth both those
 that have wives may be as
 30 though they had none; and
 those that weep, as though
 they wept not; and those that
 rejoice, as though they re-
 joiced not; and those that
 buy, as though they possessed
 31 not; and those that use the
 world, as not ³abusing it: for
 the fashion of this world
 32 passeth away. But I would
 have you to be free from cares.
 He that is unmarried is care-
 ful for the things of the Lord,
 how he may please the Lord:
 33 but he that is married is care-
 ful for the things of the world,
 how he may please his ⁴wife.
 34 And there is a difference also
 between the wife and the
 virgin. She that is unmarried
 is careful for the things of
 the Lord, that she may be
 holy both in body and in
 spirit: but she that is married

is careful for the things of the
 world, how she may please
 her husband. And this I say ³⁵
 for your own profit; not that
 I may cast a ⁵snare upon you,
 but for that which is seemly,
 and that ye may attend upon
 the Lord without distraction.
 But if any man thinketh that ³⁶
 he behaveth himself unseemly
 toward his ⁶virgin daughter,
 if she be past the flower of
 her age, and if need so re-
 quireth, let him do what he
 will; he sinneth not; let
 them marry. But he that ³⁷
 standeth stedfast in his heart,
 having no necessity, but hath
 power as touching his own
 will, and hath determined
 this in his own heart, to keep
 his own ⁶virgin daughter,
 shall do well. So then both ³⁸
 he that giveth his own ⁶virgin
 daughter in marriage doeth
 well; and he that giveth her
 not in marriage shall do
 better. A wife is bound for ³⁹
 so long time as her husband
 liveth; but if the husband be
⁷dead, she is free to be married
 to whom she will; only in
 the Lord. But she is hap- ⁴⁰
 pier if she abide as she is,
 after my judgement: and I
 think that I also have the
 Spirit of God.

Now concerning things ¹8
 sacrificed to idols: We know
 that we all have knowledge.
 Knowledge puffeth up, but
 love ⁸edifieth. If any man ²

¹ Gr. so to be. ² Or, is shortened henceforth, that both those &c. ³ Or, using it to the full ⁴ Or, wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c. Many ancient authorities read wife, and is divided. So also the woman that is unmarried and the virgin is careful &c. ⁵ Or, constraint Gr. noose. ⁶ Or, virgin (omitting daughter) ⁷ Gr. fallen asleep. ⁸ Gr. buildeth up.

thinketh that he knoweth anything, he knoweth not yet as
 3 he ought to know; but if any man loveth God, the same is
 4 known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is
 5 no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and
 6 lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through
 7 him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being
 8 weak is defiled. But meat will not commend us to God: neither, if we eat not, ¹are we the worse; nor, if we eat,
 9 ²are we the better. But take heed lest by any means this ³liberty of yours become a stumblingblock to the weak.
 10 For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, ⁴be emboldened to eat things sacrificed to idols?
 11 For ⁵through thy knowledge he that is weak perisheth, the brother for whose sake
 12 Christ died. And thus, sinning against the brethren,

and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if 13 meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Am I not free? am I not 1 9 an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to 2 others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. My 3 defence to them that examine me is this. Have we no 4 right to eat and to drink? Have we no right to lead 5 about a wife that is a ⁶believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and 6 Barnabas, have we not a right to forbear working? What 7 soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak 8 these things after the manner of men? or saith not the law also the same? For it is writ- 9 ten in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or ⁷saith he it al- 10 together for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to *thresh* in hope

¹ Gr. do we lack
 builded up. ⁶ Gr. in
 doth, for our sake?

² Gr. do we abound.
⁶ Gr. sister.

³ Or, power

⁴ Gr. be
 Or, saith he it, as he doubtless

11 of partaking. If we sowed
 unto you spiritual things, is
 it a great matter if we shall
 12 reap your carnal things? If
 others partake of *this* right
 over you, do not we yet more?
 Nevertheless we did not use
 this right; but we bear all
 things, that we may cause no
 hindrance to the gospel of
 13 Christ. Know ye not that
 they which minister about
 sacred things eat of the things
 of the temple, *and* they which
 wait upon the altar have their
 14 portion with the altar? Even
 so did the Lord ordain that
 they which proclaim the gos-
 pel should live of the gospel.
 15 But I have used none of these
 things: and I write not these
 things that it may be so done
 in my case: for *it were* good
 for me rather to die, than that
 any man should make my
 16 glorying void. For if I preach
 the gospel, I have nothing to
 glory of; for necessity is laid
 upon me; for woe is unto me,
 if I preach not the gospel.
 17 For if I do this of mine own
 will, I have a reward: but if
 not of mine own will, I have
 a stewardship intrusted to me.
 18 What then is my reward?
 That, when I preach the gos-
 pel, I may make the gospel
 without charge, so as not to
 use to the full my right in
 19 the gospel. For though I was
 free from *all men*, I brought
 myself under bondage to all,
 that I might gain the more.
 20 And to the Jews I became as
 a Jew, that I might gain Jews;

to them that are under the
 law, as under the law, not
 being myself under the law,
 that I might gain them that
 are under the law; to them 21
 that are without law, as with-
 out law, not being without
 law to God, but under law to
 Christ, that I might gain
 them that are without law.
 To the weak I became weak, 22
 that I might gain the weak:
 I am become all things to all
 men, that I may by all means
 save some. And I do all 23
 things for the gospel's sake,
 that I may be a joint partaker
 thereof. Know ye not that 24
 they which run in a ¹ race
 run all, but one receiveth the
 prize? Even so run, that ye
 may attain. And every man 25
 that striveth in the games is
 temperate in all things. Now
 they *do it* to receive a cor-
 ruptible crown; but we an
 incorruptible. I therefore so 26
 run, as not uncertainly; so
² fight I, as not beating the
 air: but I ³ buffet my body, 27
 and bring it into bondage:
 lest by any means, after that
 I have preached to others, I
 myself should be rejected.

For I would not, brethren, 1 10
 have you ignorant, how that
 our fathers were all under the
 cloud, and all passed through
 the sea; and were all baptized ²
⁴ unto Moses in the cloud and
 in the sea; and did all eat ³
 the same spiritual meat; and ⁴
 did all drink the same spiri-
 tual drink: for they drank of
 a spiritual rock that followed

¹ Gr. race-course.² Gr. box.³ Gr. bruise.⁴ Gr. into.

them: and the rock was Christ.
 5 Howbeit with most of them God was not well pleased: for they were overthrown in the
 6 wilderness. Now¹ these things were our examples, to the intent we should not lust after evil things, as they also lusted.
 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up
 8 to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty
 9 thousand. Neither let us tempt the² Lord, as some of them tempted, and perished
 10 by the serpents. Neither murmur ye, as some of them murmured, and perished by
 11 the destroyer. Now these things happened unto them³ by way of example; and they were written for our admonition, upon whom the ends of
 12 the ages are come. Wherefore let him that thinketh he standeth take heed lest he
 13 fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.
 14 Wherefore, my beloved, flee
 15 from idolatry. I speak as to wise men; judge ye what I
 16 say. The cup of blessing

which we bless, is it not a⁴ communion of the blood of Christ? The⁵ bread which we break, is it not a⁴ communion of the body of Christ? ⁶seeing¹⁷ that we, who are many, are one⁵ bread, one body: for we all partake⁷ of the one⁵ bread. Behold Israel after¹⁸ the flesh: have not they which eat the sacrifices communion with the altar? What say I¹⁹ then? that a thing sacrificed to idols is anything, or that an idol is anything? But I²⁰ say, that the things which the Gentiles sacrifice, they sacrifice to⁸ devils, and not to God: and I would not that ye should have communion with⁸ devils. Ye cannot drink the cup of²¹ the Lord, and the cup of⁸ devils: ye cannot partake of the table of the Lord, and of the table of⁸ devils. Or do we²² provoke the Lord to jealousy? are we stronger than he?

All things are lawful; but²³ all things are not expedient. All things are lawful; but all things⁹ edify not. Let no²⁴ man seek his own, but *each* his neighbour's *good*. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for the earth²⁶ is the Lord's, and the fulness thereof. If one of them that²⁷ believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if²⁸

¹ Or, in these things they became figures of us
² Some ancient authorities read Christ.
³ Gr. by way of figure.
⁴ Or, participation in
⁵ Or, loaf
⁶ Or, seeing that there is one bread, we, who are many, are one body
⁷ Gr. from.
⁸ Gr. demons.
⁹ Gr. build not up.

any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience
 29 sake: conscience, I say, not thine own, but the other's; for why is my liberty judged
 30 by another conscience? ¹If I by grace partake, why am I evil spoken of for that for
 31 which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to
 32 the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to
 33 the church of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.

11 ¹Be ye imitators of me, even as I also am of Christ.

² Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to
 3 you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is
 4 God. Every man praying or prophesying, having his head covered, dishonoureth
 5 his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she
 6 were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or
shaven, let her be veiled.

For a man indeed ought not ⁷to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of ⁸the woman; but the woman of the man: for neither was ⁹the man created for the woman; but the woman for the man: for this cause ¹⁰ought the woman to ²have a *sign* of authority on her head, because of the angels. How-
 11beit neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman ¹²is of the man, so is the man also by the woman; but all things are of God. Judge ¹³ye ³in yourselves: is it seemly that a woman pray unto God unveiled? Doth not ¹⁴even nature itself teach you, that, if a man have long hair, it is a dishonour to him? But if a woman have ¹⁵long hair, it is a glory to her: for her hair is given her for a covering. But if any man ¹⁶seemeth to be contentious, we have no such custom, neither the churches of God.

But in giving you this ¹⁷charge, I praise you not, that ye come together not for the better but for the worse. For ¹⁸first of all, when ye come together ⁴in the church, I hear that ⁵divisions exist among you; and I partly believe it. For there must be also ⁶here-
 19sies among you, that they which are approved may be

¹ Or, *If I partake with thankfulness among* ² Or, have authority over ³ Or, among
⁴ Or, *in congregation* ⁵ Gr. schisms. ⁶ Or, factions

made manifest among you.
 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's
 21 supper: for in your eating each one taketh before *other* his own supper; and one is hungry, and another is
 22 drunken. What? have ye not houses to eat and to drink in? or despise ye the ¹church of God, and put them to shame that ²have not? What shall I say to you? ³shall I praise you in
 23 this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was
 24 betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which ⁴is for you: this do in remembrance of
 25 me. In like manner also the cup, after supper, saying, This cup is the new ⁵covenant in my blood: this do, as oft as ye drink *it*, in
 26 remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he
 27 come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the
 28 Lord. But let a man prove himself, and so let him eat of the bread, and drink of the
 29 cup. For he that eateth and

drinketh, eateth and drinketh judgement unto himself, if he ⁶discern not the body. For ³⁰this cause many among you are weak and sickly, and not a few sleep. But if we ⁷discerned ourselves, we should not be judged. But ⁸when ³²we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my ³³brethren, when ye come together to eat, wait one for another. If any man is hun- ³⁴gry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

Now concerning spiritual ¹²gifts, brethren, I would not have you ignorant. Ye know ²that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Wherefore I ³give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of ⁴gifts, but the same Spirit. And there are diversities of ⁵ministrations, and the same Lord. And there are diver- ⁶sities of workings, but the same God, who worketh all things in all. But to each one ⁷is given the manifestation of the Spirit to profit withal. For ⁸

¹ Or, congregation
 In this I praise you not.
² Or, testament

³ Or, have nothing

⁴ Or, shall I praise you?

⁵ Or, when we are judged of the Lord, we are chastened

⁶ Many ancient authorities read is broken for
 Gr. discriminate.

⁷ Gr. discriminated.

to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of ¹miracles: and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; 13 so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made 14 to drink of one Spirit. For the body is not one member, 15 but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the 16 body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the 17 body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it 18 pleased him. And if they

were all one member, where were the body? But now 19 they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much 20 rather, those members of the body which seem to be more feeble are necessary: and 21 those *parts* of the body, which we think to be less honourable, upon these we 22 bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our comely 23 *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked; that there should be no 24 schism in the body; but that the members should have the same care one for another. And whether one member 25 suffereth, all the members suffer with it; or *one* member is 26 honoured, all the members rejoice with it. Now ye 27 are the body of Christ, and 28 severally members thereof. And God hath set some in 29 the church, first apostles, secondly prophets, thirdly teachers, then ¹miracles, then gifts of healings, helps, ²governments, *divers* kinds of tongues. Are all apostles? 30 are all prophets? are all teachers? are all *workers* of ¹miracles? have all gifts of 31 healings? do all speak with tongues? do all interpret?

¹ Gr. powers. ² Or, put on his part ³ Or, wise counsels

³ Or, glorified ⁴ Or, members each in

31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

13 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging 2 cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body ¹to be burned, but have not love, it 4 profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed 5 up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh 6 not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 ²beareth all things, believeth all things, hopeth all things, 8 endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, 9 it shall be done away. For we know in part, and we 10 prophecy in part: but when that which is perfect is come, that which is in part shall be 11 done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become

a man, I have put away childish things. For now we see ¹²in a mirror, ³darkly; but then face to face: now I know in part; but then shall I ⁴know even as also I have been ⁵known. But now a- ¹³bideth faith, hope, love, these three; ⁶and the ⁷greatest of these is love.

Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh ²in a tongue speaketh not unto men, but unto God; for no man ⁸understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh ⁴in a tongue ⁹edifieth himself; but he that prophesieth ⁹edifieth the church. Now I ⁵would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, ⁶if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is

¹ Many ancient authorities read that I may glory. ² Or, covereth ³ Gr. in a riddle. ⁴ Gr. know fully. ⁵ Gr. known fully. ⁶ Or, but greater than these ⁷ Gr. greater. ⁸ Gr. heareth. ⁹ Gr. buildeth up.

8 piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and ¹no kind is without significance. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian ²unto me. So also ye, since ye are zealous of ³spiritual gifts, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of ⁴the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not ⁵edified. 18 I thank God, I speak with tongues more than you all: 19 howbeit in the church I had

rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

Brethren, be not children ²⁰in mind: howbeit in malice be ye babes, but in mind be ⁶men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore tongues are for a ²²sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all ²⁴prophesy, and there come in one unbelieving or unlearned, he is ⁷reproved by all, he is judged by all; the secrets of ²⁵his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is ⁸among you indeed.

What is it then, brethren? ²⁶When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any ²⁷man speaketh in a tongue, let it be by two, or at the most

¹ Or, nothing is without voice

⁴ Or, him that is without gifts: and so in ver. 23, 24.

⁶ Gr. of full age. ⁷ Or, convicted

² Or, in my case

⁸ Or, in

³ Gr. spirits.

⁵ Gr. builded up.

three, and *that* in turn; and
 28 let one interpret: but if there
 be no interpreter, let him
 keep silence in the church;
 and let him speak to himself,
 29 and to God. And let the
 prophets speak *by* two or
 three, and let the others
 30 ¹discern. But if a revelation
 be made to another sitting
 by, let the first keep silence.
 31 For ye all can prophesy one
 by one, that all may learn,
 and all may be ²comforted;
 32 and the spirits of the pro-
 phets are subject to the pro-
 33 phets; for God is not a *God* of
 confusion, but of peace; as in
 all the churches of the saints.
 34 Let the women keep silence
 in the churches: for it is not
 permitted unto them to speak;
 but let them be in subjection,
 35 as also saith the law. And if
 they would learn anything,
 let them ask their own hus-
 bands at home: for it is
 shameful for a woman to
 36 speak in the church. What?
 was it from you that the word
 of God went forth? or came
 it unto you alone?
 37 If any man thinketh him-
 self to be a prophet, or spiri-
 tual, let him take knowledge
 of the things which I write
 unto you, that they are the
 commandment of the Lord.
 38 ³But if any man is ignorant,
 let him be ignorant.
 39 Wherefore, my brethren,
 desire earnestly to prophesy,
 and forbid not to speak with

tongues. But let all things ⁴⁰
 be done decently and in order.

Now I make known unto ¹ 15
 you, brethren, the gospel
 which I preached unto you,
 which also ye received, where-
 in also ye stand, by which ²
 also ye are 'saved; *I make*
known, I say, ⁵in what words
 I preached it unto you, if ye
 hold it fast, except ye believ-
 ed ⁶in vain. For I delivered ³
 unto you first of all that
 which also I received, how
 that Christ died for our sins
 according to the scriptures;
 and that he was buried; and ⁴
 that he hath been raised on
 the third day according to
 the scriptures; and that he ⁵
 appeared to Cephas; then to
 the twelve; then he appear- ⁶
 ed to above five hundred bre-
 thren at once, of whom the
 greater part remain until
 now, but some are fallen
 asleep; then he appeared to ⁷
 James; then to all the
 apostles; and last of all, as ⁸
 unto one born out of due
 time, he appeared to me also.
 For I am the least of the ⁹
 apostles, that am not meet
 to be called an apostle, be-
 cause I persecuted the church
 of God. But by the grace of ¹⁰
 God I am what I am: and
 his grace which was bestowed
 upon me was not found
⁷vain; but I laboured more
 abundantly than they all:
 yet not I, but the grace of
 God which was with me.

¹ Gr. discriminate. ² Or, exhorted ³ Many ancient authorities read
But if any man knoweth not, he is not known. ⁴ Or, saved, if ye hold fast
what I preached unto you, except &c. ⁵ Gr. with what word. ⁶ Or,
without cause ⁷ Or, void

11 Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, neither hath

14 Christ been raised: and if Christ hath not been raised, then is our preaching ¹vain, ²your faith also is ¹vain.

15 Yea, and we are found false witnesses of God; because we witnessed of God that he raised up ³Christ: whom he raised not up, if so be that

16 the dead are not raised. For if the dead are not raised, neither hath Christ been

17 raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ have

19 perished. ⁴If in this life only we have hoped in Christ, we are of all men most pitiable.

= 20 But now hath Christ been raised from the dead, the firstfruits of them that are

21 asleep. For since by man *came* death, by man *came* also the resurrection of the

22 dead. For as in Adam all die, so also in ³Christ shall

23 all be made alive. But each in his own order: Christ the firstfruits; then they that are

— Christ's, at his ⁵coming.

Then *cometh* the end, when ²⁴he shall deliver up the kingdom to ⁶God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, ²⁵till he hath put all his enemies under his feet. The ²⁶last enemy that shall be abolished is death. For, He ²⁷put all things in subjection under his feet. ⁷But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have ²⁸been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do ²⁹which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why ³⁰do we also stand in jeopardy every hour? I protest by ³¹⁸that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I ³²fought with beasts at Ephesus, ⁹what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die. Be not deceived: Evil company doth corrupt good manners. ¹⁰A! wake up righteously, and sin

¹ Or, void

² Some ancient authorities read *our*.

³ Gr. the Christ

⁴ Or, If we have only hoped in Christ in this life

⁵ Gr. presence.

⁶ the God and Father. ⁷ Or, But when he shall have said, All things ⁸put in subjection (evidently excepting him that did subject all things ⁹him), when, I say, all things &c.

¹⁰ Or, your glorying

¹¹ Or, what &c.

¹² Or, Awake

¹³ &c. righteously.

not; for some have no knowledge of God: I speak *this* to move you to shame. |

35 But some one will say, How are the dead raised? and with what manner of body do they
36 come? Thou foolish one, that which thou thyself sowest is not quickened, except it die:
37 and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of
38 some other kind; but God giveth it a body even as it pleased him, and to each seed
39 a body of its own. | All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and
40 another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial
41 is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another
42 star in glory. | So also is the resurrection of the dead. It is sown in corruption; it is
43 raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weak-
44 ness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there
45 is also a spiritual *body*. | So also it is written, The first man Adam became a living soul. The last Adam became

a life-giving spirit. Howbeit 46 that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of 47 the earth, earthy: the second man is of heaven. As is the 48 earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as 49 we have borne the image of the earthy,¹ we shall also bear the image of the heavenly. |

Now this I say, brethren, 50 that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, 51 I tell you a mystery: We shall not all sleep, but we shall all be changed, in a 52 moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corrupti- 53 ble must put on incorruption, and this mortal must put on immortality. But when² this 54 corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up³ in victory. O death, where is thy victory? 55 O death, where is thy sting? The sting of death is sin; and 56 the power of sin is the law: but 57 thanks be to God, which giveth us the victory through our Lord Jesus Christ. | Where- 58 fore, my beloved brethren, be

¹ Many ancient authorities read *let us also bear*. ² Many ancient authorities omit *this corruptible shall have put on incorruption, and*. ³ Or, *victoriously*.

ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not ¹vain in the Lord.

- 16 ¹ Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I ³come. And when I arrive, ²whomsoever ye shall approve by letters, them will I send to carry your bounty unto ⁴Jerusalem: and if it be meet for me to go also, they shall ⁵go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey ⁷whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord ⁸permit. But I will tarry at ⁹Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
- 10 Now if Timothy come, see that he be with you without fear; for he worketh the work ¹¹of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect

him with the brethren. But as ¹²touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all ³his will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in the ¹³faith, quit you like men, be strong. Let all that ye do be ¹⁴done in love.

Now I beseech you, brethren ¹⁵(ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection ¹⁶unto such, and to every one that helpeth in the work and laboureth. And I rejoice at ¹⁷the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For ¹⁸they refreshed my spirit and yours: acknowledge ye therefore them that are such.

The churches of Asia salute ¹⁹you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute ²⁰you. Salute one another with a holy kiss.

The salutation of me Paul ²¹with mine own hand. If any ²²man loveth not the Lord, let him be anathema. ⁶Maran atha. The grace of the Lord ²³Jesus Christ be with you. My ²⁴love be with you all in Christ Jesus. Amen.

¹ Or, void letters

² Or, whomsoever ye shall approve, them will I send with letters

³ Or, God's will that he should come now

⁴ Gr. presence

⁵ That is, Our Lord cometh.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

1 **1** PAUL, an apostle of Christ Jesus through the will of God, and Timothy ¹our brother, unto the church of God which is at Corinth, with all the saints which are in the whole **2** of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies **4** and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves **5** are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through **6** Christ. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: **7** and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.

For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: ²yea, we ourselves have had the ³answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have ⁴set our hope that he will also still deliver us; ye ¹¹also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

For our glorying is this, the ¹²testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For we write none ¹³other things unto you, than what ye read or even acknowledge, and I hope ye will ac-

¹ *Gr. the brother.* ² *Or, but we ourselves.* ³ *Or, sentence.* ⁴ *Some ancient authorities read set our hope; and still will he deliver us.*

14 knowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have

16 a second¹ benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto

17 Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea

18 and the nay nay? But as God is faithful, our word toward you is not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you² by us, *even*² by me and Silvanus and Timothy, was not yea and nay, but

20 in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through

21 us. Now he that stablisheth us with you³ in Christ, and

22 anointed us, is God; ⁴who also sealed us, and gave us the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbore to come unto

24 Corinth. Not that we have lordship over your faith, but

are helpers of your joy: for by ⁵faith ye stand. ⁶But I ¹²determined this for myself, that I would not come again to you with sorrow. For if I ²make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, ³lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one⁶ is this punishment which was *inflicted* by ⁷the many; so⁷ that contrariwise ye should ⁸rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech⁸ you to confirm *your* love toward him. For to this end also⁹ did I write, that I might know the proof of you, ⁹whether ye are obedient in all things. But to whom ye forgive any-¹⁰thing, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your

¹ Or, *grace* Some ancient authorities read joy. ² Gr. *through*. ³ Gr. *into*. ⁴ Or, *seeing that he both sealed us* ⁵ Or, your faith ⁶ Some ancient authorities read For. ⁷ Gr. the more. ⁸ Some ancient authorities omit *rather*. ⁹ Some ancient authorities read whereby.

sakes have I forgiven it in the
 11 ¹person of Christ; that no
 advantage may be gained over
 us by Satan: for we are not
 ignorant of his devices.

12 Now when I came to Troas
 for the gospel of Christ, and
 when a door was opened unto
 13 me in the Lord, I had no
 relief for my spirit, because I
 found not Titus my brother:
 but taking my leave of them,
 I went forth into Macedonia.

14 But thanks be unto God,
 which always leadeth us in tri-
 umph in Christ, and maketh
 manifest through us the sa-
 vour of his knowledge in
 15 every place. For we are a
 sweet savour of Christ unto
 God, in them that are being
 saved, and in them that are
 16 perishing; to the one a savour
 from death unto death; to the
 other a savour from life unto
 life. And who is sufficient
 17 for these things? For we are
 not as the many, ²corrupting
 the word of God: but as of
 sincerity, but as of God, in
 the sight of God, speak we in
 Christ.

3 ¹Are we beginning again to
 commend ourselves? or need
 we, as do some, epistles of
 commendation to you or from
 2 you? Ye are our epistle,
 written in our hearts, known
 3 and read of all men; being
 made manifest that ye are an
 epistle of Christ, ministered
 by us, written not with ink,
 but with the Spirit of the

living God; not in tables of
 stone, but in tables *that are*
 hearts of flesh. And such ⁴
 confidence have we through
 Christ to God-ward: not that ⁵
 we are sufficient of ourselves,
 to account anything as from
 ourselves; but our sufficiency
 is from God; who also made ⁶
 us sufficient as ministers of
 a new ³covenant; not of the
 letter, but of the spirit: for
 the letter killeth, but the
 spirit giveth life. But-if the ⁷
 ministration of death, ⁴writ-
 ten, *and* engraven on stones,
 came ⁵with glory, so that the
 children of Israel could not
 look stedfastly upon the face
 of Moses for the glory of his
 face; which *glory* ⁶was pass-
 ing away: how shall not ⁸
 rather the ministration of the
 spirit be with glory? ⁷For if ⁹
 the ministration of condem-
 nation is glory, much rather
 doth the ministration of right-
 eousness exceed in glory. For ¹⁰
 verily that which hath been
 made glorious hath not been
 made glorious in this respect,
 by reason of the glory that
 surpasseth. For if that which ¹¹
⁸passeth away *was* ⁹with glory,
 much more that which re-
 maineth *is* in glory.

Having therefore such a ¹²
 hope, we use great boldness
 of speech, and *are* not as ¹³
 Moses, *who* put a veil upon his
 face, that the children of Israel
 should not look stedfastly
¹⁰on the end of that which

¹ Or, presence ² Or, making merchandise of the word of God ³ Or,
 testament ⁴ Gr. in letters. ⁵ Gr. in. ⁶ Or, was being done away ⁷ Many
 ancient authorities read *For if to the ministration of condemnation there*
is glory. ⁸ Or, is being done away ⁹ Gr. through. ¹⁰ Or, unto

14¹ was passing away: but their
 2 minds were hardened: for
 until this very day at the
 reading of the old ³covenant
 the same veil ⁴remaineth un-
 lifted; which *veil* is done away
 15 in Christ. But unto this day,
 whensoever Moses is read, a
 veil lieth upon their heart.
 16 But whensoever ⁵it shall turn
 to the Lord, the veil is taken
 17 away. Now the Lord is the
 Spirit: and where the Spirit
 of the Lord is, *there* is liberty.
 18 But we all, with unveiled face
⁶reflecting as a mirror the
 glory of the Lord, are trans-
 formed into the same image
 from glory to glory, even as
 from ⁷the Lord the Spirit.
 4 1 Therefore seeing we have
 this ministry, even as we ob-
 tained *merely*, we faint not:
 2 but we have renounced the
 hidden things of shame, not
 walking in craftiness, nor
 handling the word of God
 deceitfully; but by the mani-
 festation of the truth com-
 mending ourselves to every
 man's conscience in the sight
 3 of God. But and if our gospel
 is veiled, it is veiled in them
 4 that are perishing: in whom
 the god of this ⁸world hath
 blinded the ²minds of the
 unbelieving, ⁹that the ¹⁰light
 of the gospel of the glory of
 Christ, who is the image of
 God, should not dawn *upon*
 5 them. For we preach not

ourselves, but Christ Jesus as
 Lord, and ourselves as your
 11 servants ¹²for Jesus' sake.
 Seeing it is God, that said, ⁶
 Light shall shine out of dark-
 ness, who shined in our hearts,
 to give the ¹⁰light of the know-
 ledge of the glory of God in
 the face of Jesus Christ.

But we have this treasure ⁷
 in earthen vessels, that the
 exceeding greatness of the
 power may be of God, and
 not from ourselves; *we are* ⁸
 pressed on every side, yet not
 straitened; perplexed, yet not
 unto despair; pursued, yet not ⁹
 forsaken; smitten down, yet
 not destroyed; always bearing ¹⁰
 about in the body the ¹⁴dying
 of Jesus, that the life also of
 Jesus may be manifested in
 our body. For we which live ¹¹
 are always delivered unto death
 for Jesus' sake, that the life
 also of Jesus may be mani-
 fested in our mortal flesh. So ¹²
 then death worketh in us, but
 life in you. But having the ¹³
 same spirit of faith, according
 to that which is written, I
 believed, and therefore did I
 speak; we also believe, and
 therefore also we speak; know-
 ing that he which raised up
 15 the Lord Jesus shall raise up
 us also with Jesus, and shall
 present us with you. For all ¹⁵
 things *are* for your sakes,
 that the grace, being multi-
 plied through ¹⁶the many, may

¹ Or, was being done away ² Gr. thoughts. ³ Or, testament ⁴ Or,
 remaineth, it not being revealed that it is done away ⁵ Or, a man shall
 turn ⁶ Or, beholding as in a mirror ⁷ Or, the Spirit which is the Lord
⁸ Or, age ⁹ Or, that they should not see the light...image of God ¹⁰ Gr.
 illumination. ¹¹ Gr. bondservants. ¹² Some ancient authorities read
 through Jesus. ¹³ Or, left behind ¹⁴ Gr. putting to death. ¹⁵ Some
 ancient authorities omit the Lord. ¹⁶ Gr. the more.

cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day.

17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory;

18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5 1 For we know that if the earthly house of our ¹tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, ²in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: ³if so be that being clothed we shall not be found naked. ⁴For indeed we that are in this ¹tabernacle do groan, ²being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be ⁵swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the ⁶Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are ⁷absent from the Lord (for we walk by faith, not by ³sight);

we are of good courage, I say, ⁸and are willing rather to be absent from the body, and to be at home with the Lord.

Wherefore also we ⁴make it ⁹our aim, whether at home or absent, to be well-pleasing unto him. For we must all ¹⁰be made manifest before the judgement-seat of Christ; that each one may receive the things *done* ⁵in the body, according to what he hath done, whether *it be* good or bad.

Knowing therefore the fear ¹¹of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not ¹²again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether ¹³we ⁶are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he ¹⁵died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we hence-¹⁶forth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man ¹⁷

¹ Or, bodily frame
unclothed, but would be clothed upon
ambitious.

² Or, being burdened, in that we would not be
³ Gr. appearance. ⁴ Gr. are
⁵ Gr. through. ⁶ Or, were

is in Christ, ¹*he is* a new creature: the old things are passed away; behold, they ¹⁸are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ¹⁹ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having ²committed unto us the word of reconciliation.

²⁰ We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled ²¹to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in ⁶him. And working together *with him* we intreat also that ye receive not the grace of ²God in vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day ³of salvation): giving no occasion of stumbling in anything, that our ministration ⁴be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in ⁵necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffer-

ing, in kindness, in the ³Holy Ghost, in love unfeigned, in ⁷the word of truth, in the power of God; ⁴by the armour of righteousness on the right hand and on the left, by glory ⁸and dishonour, by evil report and good report; as deceivers, and *yet* true; as unknown, and ⁹*yet* well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, ¹⁰*yet* alway rejoicing; as poor, *yet* making many rich; as having nothing, and *yet* possessing all things.

Our mouth is open unto ¹¹you, O Corinthians, our heart is enlarged. Ye are not ¹²straitened in us, but ye are straitened in your own affections. Now for a recompense ¹³in like kind (I speak as unto *my* children), be ye also enlarged.

Be not unequally yoked ¹⁴with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord ¹⁵hath Christ with ⁵Belial? or what portion hath a believer with an unbeliever? And ¹⁶what agreement hath a ⁶temple of God with idols? for we are a ⁶temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore ¹⁷

Come ye out from among them, and be ye separate, saith the Lord,

¹ Or, there is a new creation. ² Or, placed in us. ³ Or, Holy Spirit: and so throughout this book. ⁴ Gr. through. ⁵ Gr. Belial. ⁶ Or, sanctuary.

And touch no unclean thing;
 And I will receive you,
 1 And will be to you a Father,
 And ye shall be to me sons and daughters,
 saith the Lord Almighty.
 1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
 2 ¹Open your hearts to us: we wronged no man, we corrupted no man, we took
 3 advantage of no man. I say it not to condemn *you*: for I have said before, that ye are in our hearts to die together and live together.
 4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
 5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within
 6 *were* fears. Nevertheless he that comforteth the lowly, even God, comforted us by
 7 the ²coming of Titus; and not by his ²coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.
 8 For though I made you sorry with my epistle, I do not regret it, though I did regret;

³for I see that that epistle made you sorry, though but for a season. Now I rejoice, ⁹not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly ¹⁰sorrow worketh repentance ⁴unto salvation, a *repentance* which bringeth no regret: but the sorrow of the world worketh death. For behold, this ¹¹selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I wrote unto you, ¹²*I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we ¹³have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have ¹⁴gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And ¹⁵his inward affection is more

¹ Gr. *Make room for us.* ² Gr. *presence.* ³ Some ancient authorities omit *for.* ⁴ Or, *unto a salvation which bringeth no regret*

- abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye
 16 received him. I rejoice that in everything I am of good courage concerning you.
- 8 1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of
 2 Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their ¹liberality.
- 3 For according to their power, I bear witness, yea and beyond their power, *they gave* of their
 4 own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the
 5 saints: and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God.
- 6 Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this
 7 grace also. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* ²your love to us, *see* that ye abound in this grace also.
- 8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of
 9 your love. For ye know the grace of our Lord Jesus Christ, *that*, though he was rich, yet *for* your sakes he became poor,
- that ye through his poverty might become rich. And ¹⁰herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing ¹¹also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the ¹²readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not. For *I say not this*, that others ¹³may be eased, and ye distressed: but by equality; your ¹⁴abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality: as it is written, ¹⁵He that *gathered* much had nothing over; and he that *gathered* little had no lack.
- But thanks be to God, which ¹⁶putteth the same earnest care for you into the heart of Titus. For indeed he ac-¹⁷cepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. And we have ¹⁸sent together with him the brother whose praise in the gospel *is spread* through all the churches; and not only ¹⁹so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and to shew our readiness: avoiding ²⁰

¹ Gr. singleness.

² Some ancient authorities read our love to you.

this, that any man should blame us in *the matter of* this bounty which is ministered
 21 by us: for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.
 22 And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he*
 23 hath in you. Whether any inquire about Titus, *he is* my partner and my fellow-worker to you-ward; or our brethren, *they are* the ¹messengers of the churches, *they*
 24 are the glory of Christ. ²Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.
 9 1 For as touching the ministering to the saints, it is superfluous for me to write to
 2 you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and
 3 your zeal hath stirred up
 4 very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said,
 4 ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should

be put to shame in this confidence. I thought it necessary ⁵therefore to intreat the brethren, that they would go before unto you, and make up beforehand your ⁶forepromised bounty, that the same might be ready, as a matter of bounty, and not of ⁶extortion.

But this *I say*, He that ⁶soweth sparingly shall reap also sparingly; and he that soweth ⁷bountifully shall reap also ⁷bountifully. Let each ⁷man do according as he hath purposed in his heart; not ⁸grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to ⁸make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, ⁹

He hath scattered abroad,
 he hath given to the poor;

His righteousness abideth for ever.

And he that supplieth seed to ¹⁰the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being en-¹¹riched in everything unto all ⁹liberality, which worketh through us thanksgiving to God. For the ministration ¹²of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanks-

¹ Gr. apostles. ² Or, Shew ye therefore in the face...on your behalf unto them. ³ Or, emulation of you ⁴ Gr. the more part. ⁵ Gr. blessing. ⁶ Or, covetousness ⁷ Gr. with blessings. ⁸ Gr. of sorrow. ⁹ Gr. singleness.

- 13 givings unto God; seeing that through the proving of *you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the ¹liberality of *your* contribution unto
- 14 them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding
- 15 grace of God in you. Thanks be to God for his unspeakable gift.
- 10 ¹ Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you:
- ² yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according
- ³ to the flesh. For though we walk in the flesh, we do not war according to the flesh
- ⁴ (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds);
- ⁵ casting down ²imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the
- ⁶ obedience of Christ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled.
- ⁷ Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though ⁸ I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I ⁹ would terrify you by my letters. For, His letters, ¹⁰ they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one ¹¹ reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. For we are not bold ¹² to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will ¹³ not glory beyond *our* measure, but according to the measure of the ⁵province which God apportioned to us as a measure, to reach even unto you. For ¹⁴ we stretch not ourselves overmuch, as though we reached not unto you: for we ⁶came even as far as unto you in the gospel of Christ: not ¹⁵ glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your

¹ Gr. singleness. ² Or, reasonings ³ Or, Do ye look... face? ⁴ Gr. to judge ourselves among, or to judge ourselves with. ⁵ Or, limit Gr. measuring-rod. ⁶ Or, were the first to come

- faith groweth, we shall be magnified in you according to our ¹province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's ¹province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord.
- For not he that commendeth himself is approved, but whom the Lord commendeth.
- 11 ¹ Would that ye could bear with me in a little foolishness: ² *nay* indeed bear with me. ³ For I am jealous over you with ³ a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your ⁴ minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with ⁵ him. For I reckon that I am not a whit behind ⁵ the very chiefest apostles. But though *I* be rude in speech, yet *am* I not in knowledge; nay, in everything we have made it manifest among all ⁷ men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I ⁸ robbed other churches, taking wages of *them* that I might minister unto you; and when ⁹ I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and *so* will I keep *myself*. As ¹⁰ the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, ¹² that I may cut off ⁶ occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are false ¹³ apostles, deceitful workers, fashioning themselves into apostles of Christ. And no ¹⁴ marvel; for even Satan fashioneth himself into an angel of light. It is no great thing ¹⁵ therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
- I say again, Let no man ¹⁶ think me foolish; but if *ye* do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak ¹⁷ not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many ¹⁸

¹ Or, limit Gr. measuring-rod.² Or, but indeed ye do bear with me.³ Gr. a jealousy of God.⁴ Gr. thoughts.⁵ Or, those preeminent.⁶ Gr. the occasion of them.

glory after the flesh, I will
 19 glory also. For ye bear with
 the foolish gladly, being wise
 20 yourselves. For ye bear with
 a man, if he bringeth you into
 bondage, if he devoureth you,
 if he taketh you captive, if he
 exalteth himself, if he smiteth
 21 you on the face. I speak
 by way of disparagement, as
 though we had been weak.
 Yet whereinsoever any is bold
 (I speak in foolishness), I am
 22 bold also. Are they Hebrews?
 so am I. Are they Israelites?
 so am I. Are they the seed
 23 of Abraham? so am I. Are
 they ministers of Christ? (I
 speak as one beside himself) I
 more; in labours more abund-
 antly, in prisons more abund-
 24 antly, in stripes above mea-
 sure, in deaths oft. Of the
 Jews five times received I forty
 25 stripes save one. Thrice was
 I beaten with rods, once was
 I stoned, thrice I suffered
 shipwreck, a night and a day
 26 have I been in the deep; in
 journeyings often, in perils of
 rivers, in perils of robbers, in
 perils from my¹ countrymen,
 in perils from the Gentiles, in
 perils in the city, in perils in
 the wilderness, in perils in the
 sea, in perils among false
 27 brethren; in labour and tra-
 vail, in watchings often, in
 hunger and thirst, in fastings
 often, in cold and nakedness.
 28 ²Beside those things that are
 without, there is that which
 presseth upon me daily,
 anxiety for all the churches.

Who is weak, and I am not ²⁹
 weak? who is made to stum-
 ble, and I burn not? If I ³⁰
 must needs glory, I will glory
 of the things that concern
 my weakness. The God and ³¹
 Father of the Lord Jesus, he
 who is blessed ³for evermore,
 knoweth that I lie not. In ³²
 Damascus the governor under
 Aretas the king guarded the
 city of the Damascenes, in
 order to take me: and through ³³
 a window was I let down in
 a basket by the wall, and
 escaped his hands.

⁴I must needs glory, though ¹ ¹²
 it is not expedient; but I will
 come to visions and revela-
 tions of the Lord. I know ²
 a man in Christ, fourteen
 years ago (whether in the
 body, I know not; or whether
 out of the body, I know not;
 God knoweth), such a one
 caught up even to the third
 heaven. And I know such a ³
 man (whether in the body, or
 apart from the body, I know
 not; God knoweth), how that ⁴
 he was caught up into Para-
 dise, and heard unspeakable
 words, which it is not lawful
 for a man to utter. On be- ⁵
 half of such a one will I glory:
 but on mine own behalf I will
 not glory, save in my weak-
 nesses. For if I should desire ⁶
 to glory, I shall not be fool-
 ish; for I shall speak the
 truth: but I forbear, lest any
 man should account of me
 above that which he seeth me
 to be, or heareth from me.

¹ Gr. race. ² Or, Beside the things which I omit. Or, Beside the things
 that come out of course. ³ Gr. unto the ages. ⁴ Some ancient authorities
 read Now to glory is not expedient, but I will come &c.

7 And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a ¹thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may 10 ²rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind ³the very chiefest apostles, 12 though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and ⁴mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong. 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the

children ought not to lay up for the parents, but the parents for the children. And I will ¹⁵most gladly spend and be ⁵spent for your souls. If I love you more abundantly, am I loved the less? But be it so, ¹⁶I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and ¹⁸I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we not in the same steps?*

⁶Ye think all this time that ¹⁹we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by ²⁰any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, ⁷tumults; lest, when I come ²¹again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

This is the third time I am ¹13 coming to you. At the mouth of two witnesses or three shall

¹ Or, *stake* ² Or, *cover me* Gr. *spread a tabernacle over me.*
those preeminent apostles ⁴ Gr. *powers.* ⁵ Gr. *spent out.*
Think ye...you? ⁷ Or, *disorders*

³ Or,
⁴ Or,

2 every word be established. I have said ¹beforehand, and I do say ¹beforehand, ²as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; 3 seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, 4 but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak ³in him, but we shall live with him through the power of God toward you. 5 Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. 6 But I hope that ye shall know that we are not reprobate. 7 Now we pray to God that ye do no evil; not that we may

appear approved, but that ye may do that which is honourable, ⁴though we be as reprobate. For we can do nothing ⁸against the truth, but for the truth. For we rejoice, when ⁹we are weak, and ye are strong: this we also pray for, even your perfecting. For this ¹⁰cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, ⁵farewell. ¹¹Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. Salute one another with a ¹²holy kiss.

All the saints salute you. ¹³

The grace of the Lord Jesus ¹⁴Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS.

1 1 PAUL, an apostle (not from men, neither through ⁶man, but through Jesus Christ, and God the Father, who raised ²him from the dead), and all the brethren which are with me, unto the churches of Ga-

latia: Grace to you and peace ³from God the Father, and our Lord Jesus Christ, who ⁴gave himself for our sins, that he might deliver us out of this present evil ⁵world, according to the will of our

¹ Or, plainly
I am now absent

² Or, as if I were present the second time, even though
³ Many ancient authorities read with.

⁴ Or, and
⁵ Or, a man
⁶ Or, rejoice: be perfected
⁷ Some ancient authorities read from God our Father, and the Lord Jesus Christ.
⁸ Or, age

- 5 God and Father: to whom
be the glory ¹for ever and
 ever. Amen.
- 6 I marvel that ye are so
 quickly removing from him
 that called you in the grace
 of Christ unto a different
 7 gospel; which is not another
gospel: only there are some
 that trouble you, and would
 pervert the gospel of Christ.
- 8 But though we, or an angel
 from heaven, should preach
²unto you any gospel ³other
 than that which we preached
 unto you, let him be anathe-
 9 ma. As we have said before,
 so say I now again, If any
 man preacheth unto you any
 gospel other than that which
 ye received, let him be ana-
 10 thema. For am I now per-
 suading men, or God? or am
 I seeking to please men? if
 I were still pleasing men, I
 should not be a ⁴servant of
 Christ.
- 11 For I make known to you,
 brethren, as touching the gos-
 pel which was preached by
 me, that it is not after man.
- 12 For neither did I receive it
 from ⁵man, nor was I taught
 it, but *it came to me* through
 revelation of Jesus Christ.
- 13 For ye have heard of my
 manner of life in time past
 in the Jews' religion, how that
 beyond measure I persecuted
 the church of God, and made
 14 havock of it: and I advanced
 in the Jews' religion beyond
 many of mine own age ⁶a-

mong my countrymen, being
 more exceedingly zealous for
 the traditions of my fathers.
 But when it was the good ¹⁵
 pleasure of God, who sepa-
 rated me, *even* from my mo-
 ther's womb, and called me
 through his grace, to reveal ¹⁶
 his Son in me, that I might
 preach him among the Gen-
 tiles; immediately I conferred
 not with flesh and blood: nei-
 17 ther went I up to Jerusalem
 to them which were apostles
 before me: but I went away
 into Arabia; and again I re-
 turned unto Damascus.

Then after three years I ¹⁸
 went up to Jerusalem to ⁷visit
 Cephas, and tarried with him
 fifteen days. But other of the ¹⁹
 apostles saw I none, ⁸save
 James the Lord's brother.
 Now touching the things ²⁰
 which I write unto you, be-
 hold, before God, I lie not.
 Then I came into the regions ²¹
 of Syria and Cilicia. And I ²²
 was still unknown by face
 unto the churches of Judæa
 which were in Christ: but they ²³
 only heard say, He that once
 persecuted us now preacheth
 the faith of which he once
 made havock; and they glori-
 24 fied God in me.

Then ⁹after the space of ¹²
 fourteen years I went up a-
 gain to Jerusalem with Barna-
 bas, taking Titus also with
 me. And I went up by reve-²
 lation; and I laid before them
 the gospel which I preach a-

¹ Gr. *unto the ages of the ages.*

² Or, *contrary to that*
in my race.

³ Or, *become acquainted with*
the course of

⁴ Gr. *bondservant.* ⁵ Or, *a man* ⁶ Gr.
⁷ Or, *but only* ⁸ Or, *in*

mong the Gentiles, but privately before them who ¹were of repute, lest by any means I should be running, or had ³run, in vain. But not even Titus who was with me, being a Greek, was compelled ⁴to be circumcised: ²and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might ⁵bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue ⁶with you. But from those who ¹were reputed to be somewhat (³whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing ⁷to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); ⁹and when they perceived the grace that was given unto me, James and Cephas and John, they who ¹were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto ¹⁰*the circumcision*; only they *would that we should remember the poor*; which very

thing I was also zealous to do.

But when Cephas came to ¹¹Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest ¹³of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that ¹⁴they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and ¹⁵not sinners of the Gentiles, yet knowing that a man is ¹⁶not justified by ⁴the works of the law, ⁵save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, ¹⁷while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up a- ¹⁸gain those things which I destroyed, I prove myself a transgressor. For I through ¹⁹

¹ Or, are
⁴ Or, works of law

² Or, but it was because of
⁵ Or, but only

³ Or, what they once were

- ¹the law died unto ¹the law, that I might live unto God.
- 20 I have been crucified with Christ; ²yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through ¹the law, then Christ died for nought.
- 3 ¹O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly ²set forth crucified? This only would I learn from you, Received ye the Spirit by ³the works of the law, or by the ³⁴hearing of faith? Are ye so foolish? having begun in the Spirit, ⁵are ye now perfected ⁴in the flesh? Did ye suffer so many things in vain? if it be ⁵indeed in vain. He therefore that supplieth to you the Spirit, and worketh ⁶miracles ⁷among you, *doeth he it by* ³the works of the law, or by ⁶the ⁴hearing of faith? Even as Abraham believed God, and it was reckoned unto him for ⁷righteousness. ⁸Know therefore that they which be of faith, the same are sons of ⁸Abraham. And the scripture, foreseeing that God ⁹would justify the ¹⁰Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they which ⁹be of faith are blessed with the faithful Abraham. For as ¹⁰many as are of ³the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that ¹¹no man is justified ¹¹by the law in the sight of God, is evident: for, The righteous shall live by faith; and the ¹²law is not of faith; but, He that doeth them shall live in them. Christ redeemed us ¹³from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gentiles ¹⁴might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
- Brethren, I speak after the ¹⁵manner of men: Though it be but a man's ¹²covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now ¹⁶to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A ¹²covenant ¹⁷confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so

¹ Or, law ² Or, and it is no longer I that live, but Christ &c. ³ Or, works of law ⁴ Or, message ⁵ Or, do ye now make an end in the flesh? ⁶ Or, p. wercs. ⁷ Or, in ⁸ Or, Ye perceive ⁹ Or, justified. ¹⁰ Gr. nations. ¹¹ Gr. in. ¹² Or, testament

as to make the promise of
 18 none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham
 19 by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator.
 20 Now a mediator is not a mediator of one; but God
 21 is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the
 22 law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before ¹faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be
 24 revealed. So that the law hath been our tutor to bring us unto Christ, that we might
 25 be justified by faith. But now that faith is come, we are no longer under a tutor. For ye
 26 are all sons of God, through
 27 faith, in Christ Jesus. For as many of you as were baptized into Christ did put on
 28 Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ
 29 Jesus. And if ye are Christ's,

then are ye Abraham's seed, heirs according to promise.

But I say that so long as ¹the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but ²is under guardians and stewards until the term appointed of the father. So we also, when ³we were children, were held in bondage under the ²rudiments of the world: but when ⁴the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem ⁵them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no ⁷longer a bondservant, but a son; and if a son, then an heir through God.

Howbeit at that time, not ⁸knowing God, ye were in bondage to them which by nature are no gods: but now that ye ⁹have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly ²rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am ¹¹afraid of you, lest by any means I have bestowed labour upon you in vain.

I beseech you, brethren, be ¹²as I am, for I am as ye are. Ye did me no wrong: but ¹³ye know that because of an

¹ Or, the faith

² Or, elements

infirmity of the flesh I preached the gospel unto you the
 14 ¹first time: and that which was a temptation to you in my flesh ye despised not, nor
 2 rejected; but ye received me as an angel of God, *even as*
 15 Christ Jesus. Where then is that gratulation ³of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes
 16 and given them to me. So then am I become your enemy, because I ⁴tell you the truth?
 17 They zealously seek you in no good way; nay, they desire to shut you out, that ye may
 18 seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with
 19 you. My little children, of whom I am again in travail until Christ be formed in you,
 20 yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.
 21 Tell me, ye that desire to be under the law, do ye not
 22 hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one
 23 by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born
 24 through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bon-

dage, which is Hagar. ⁵Now ²⁵this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem ²⁶that is above is free, which is our mother. For it is written, ²⁷

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

Now ⁶we, brethren, as Isaac ²⁸was, are children of promise. But as then he that was born ²⁹after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit ³⁰what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are ³¹not children of a handmaid, but of the freewoman. ⁷With ¹5 freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Behold, I Paul say unto ²you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify ³again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are ⁸severed from ⁴Christ, ye who would be justi-

¹ Gr. former. ² Gr. spat out. ³ Or, of yours. ⁴ Or, deal truly with you. ⁵ Many ancient authorities read For Sinai is a mountain in Arabia. ⁶ Many ancient authorities read ye. ⁷ Or, For freedom brought to nought. ⁸ Gr.

fied by the law; ye are fallen
 5 away from grace. For we
 through the Spirit by faith
 wait for the hope of righteous-
 6 ness. For in Christ Jesus
 neither circumcision availeth
 anything, nor uncircumci-
 sion; but faith ¹working
 7 through love. Ye were run-
 ning well; who did hinder
 you that ye should not obey
 8 the truth? This persuasion
came not of him that calleth
 9 you. A little leaven leaveneth
 10 the whole lump. I have con-
 fidence to you-ward in the
 Lord, that ye will be none
 otherwise minded: but he that
 troubleth you shall bear his
 judgement, whosoever he be.
 11 But I, brethren, if I still
 preach circumcision, why am
 I still persecuted? then hath
 the stumbling block of the
 12 cross been done away. I
 would that they which un-
 settle you would even ²cut
 themselves off.
 13 For ye, brethren, were called
 for freedom; only *use* not
 your freedom for an occasion
 to the flesh, but through love
 be servants one to another.
 14 For the whole law is fulfilled
 in one word, *even* in this;
 Thou shalt love thy neighbour
 15 as thyself. But if ye bite and
 devour one another, take heed
 that ye be not consumed one
 of another.
 16 But I say, Walk by the
 Spirit, and ye shall not ful-
 17 fil the lust of the flesh. For
 the flesh lusteth against the
 Spirit, and the Spirit against

the flesh; for these are con-
 trary the one to the other;
 that ye may not do the things
 that ye would. But if ye are ¹⁸
 led by the Spirit, ye are not
 under the law. Now the ¹⁹
 works of the flesh are manifest,
 which are *these*, fornication,
 uncleanness, lasciviousness,
 idolatry, sorcery, enmities, ²⁰
 strife, jealousies, wraths, fac-
 tions, divisions, ³heresies,
 envyings, drunkenness, revel- ²¹
 lings, and such like: of the
 which I ⁴forewarn you, even
 as I did ⁴forewarn you, that
 they which practise such
 things shall not inherit the
 kingdom of God. But the ²²
 fruit of the Spirit is love, joy,
 peace, longsuffering, kindness,
 goodness, faithfulness, meek- ²³
 ness, ⁵temperance: against
 such there is no law. And ²⁴
 they that are of Christ Jesus
 have crucified the flesh with
 the passions and the lusts
 thereof.

If we live by the Spirit, by ²⁵
 the Spirit let us also walk.
 Let us not be vainglorious, ²⁶
 provoking one another, envy-
 ing one another.

Brethren, even if a man be ¹ ⁶
 overtaken in any trespass, ye
 which are spiritual, restore
 such a one in a spirit of meek-
 ness; looking to thyself, lest
 thou also be tempted. Bear ²
 ye one another's burdens, and
 so fulfil the law of Christ.
 For if a man thinketh him- ³
 self to be something, when he
 is nothing, he deceiveth him-
 self. But let each man prove ⁴

¹ Or, wrought
 you plainly

² Or, mutilate themselves
⁶ Or, self-control

³ Or, parties

⁴ Or, tell

his own work, and then shall he have his glorying in regard of himself alone, and not of ⁵ ¹his neighbour. For each man shall bear his own ²burden.

⁶ But let him that is taught in the word communicate unto him that teacheth in all ⁷good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that ⁸shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

⁹ And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

¹⁰ So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

¹¹ See with how large letters I ³have written unto you with ¹²mine own hand. As many

as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted ⁴for the cross of Christ. For ¹³not even they who ⁵receive circumcision do themselves keep ⁶the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, ¹⁴save in the cross of our Lord Jesus Christ, through ⁷which the world hath been crucified unto me, and I unto the world. For neither is circumcision ¹⁵anything, nor uncircumcision, but a new ⁸creature. And as many as shall walk ¹⁶by this rule, peace be upon them, and mercy, and upon the Israel of God.

From henceforth let no man ¹⁷trouble me: for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus ¹⁸Christ be with your spirit, brethren. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

[¹ PAUL, an apostle of Christ Jesus through the will of God, to the saints which are ²at Ephesus, and the faithful in ² Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and ³Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: even as he chose us ⁴in him before the foundation of the world, that we should

¹ Gr. the other.

² Or, lord

³ Or, write

⁴ Or, by reason of

⁵ Some ancient authorities read have been circumcised.

⁶ Or, a law

⁷ Or,

⁸ Or, creation

⁹ Some very ancient authorities omit at Ephesus.

be holy and without blemish
 5 before ¹him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of
 6 his will, to the praise of the glory of his grace, ²which he freely bestowed on us in the
 7 Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the
 8 riches of his grace, ³which he made to abound toward us in
 9 all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he
 10 purposed in him unto a dispensation of the fulness of the ⁴times, to sum up all things in Christ, the things
⁵in the heavens, and the things upon the earth; in him, *I say*,
 11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of
 12 his will; to the end that we should be unto the praise of his glory, we who ⁶had before
 13 hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of
 14 promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

For this cause I also, having heard of the faith in the Lord Jesus which is ⁷among you, and ⁸which *ye shew* toward all the saints, cease not ¹⁶to give thanks for you, making mention *of you* in my prayers; that the God of our Lord ¹⁷Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart ¹⁸enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding great-¹⁹ness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in ²⁰Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above ²¹all rule, and authority, and power, and dominion, and every name that is named, not only in this ⁹world, but also in that which is to come: and he put all things in sub-²²jection under his feet, and gave him to be head over all things to the church, which ²³is his body, the fulness of him that filleth all in all.

And you *did he quicken*, ^{1 2}when ye were dead through your trespasses and sins, wherein aforetime ye walked ²according to the ¹⁰course of this world, according to the prince of the power of the

¹ Or, him: having in love foreordained us ² Or, wherewith he endued us
³ Or, wherewith he abounded ⁴ Gr. seasons. ⁵ Gr. upon. ⁶ Or, have
⁷ Or, in ⁸ Many ancient authorities insert the love. ⁹ Or, age ¹⁰ Gr. age.

air, of the spirit that now
worketh in the sons of dis-
obedience; among whom we
also all once lived in the lusts
of our flesh, doing the desires
of the flesh and of the ¹ mind,
and were by nature children
of wrath, even as the rest:—
but God, being rich in mercy,
for his great love wherewith
he loved us, even when we
were dead through our tres-
passes, quickened us together
with Christ (by grace have
ye been saved), and raised us
up with him, and made us to
sit with him in the heavenly
places, in Christ Jesus: that
in the ages to come he might
shew the exceeding riches of
his grace in kindness toward
us in Christ Jesus: for by
grace have ye been saved
through faith; and that not
of yourselves: *it is* the gift of
God: not of works, that no
man should glory. For we
are his workmanship, created
in Christ Jesus for good works,
which God afore prepared
that we should walk in them.
Wherefore remember, that
aforetime ye, the Gentiles in
the flesh, who are called Un-
circumcision by that which is
called Circumcision, in the
flesh, made by hands; that ye
were at that time separate
from Christ, alienated from
the commonwealth of Israel,
and strangers from the cove-
nants of the promise, having
no hope and without God in
the world. But now in Christ

Jesus ye that once were far
off are made nigh in the blood
of Christ. For he is our peace, ¹⁴
who made both one, and brake
down the middle wall of parti-
tion, having abolished in his ¹⁵
flesh the enmity, *even* the law
of commandments *contained*
in ordinances; that he might
create in himself of the twain
one new man, *so* making peace;
and might reconcile them ¹⁶
both in one body unto God
through the cross, having
slain the enmity thereby: and ¹⁷
he came and ³ preached peace
to you that were far off, and
peace to them that were nigh:
for through him we both have ¹⁸
our access in one Spirit unto
the Father. So then ye are ¹⁹
no more strangers and so-
journers, but ye are fellow-
citizens with the saints, and
of the household of God, being ²⁰
built upon the foundation of
the apostles and prophets,
Christ Jesus himself being the
chief corner stone; in whom ²¹
⁴ each several building, fitly
framed together, groweth into
a holy ⁵ temple in the Lord;
in whom ye also are builded ²²
together ⁶ for a habitation of
God in the Spirit.

For this cause I Paul, the ¹ ³
prisoner of Christ Jesus in
behalf of you Gentiles,—if so ²
be that ye have heard of the
⁷ dispensation of that grace of
God which was given me to
you-ward; how that by revela- ³
tion was made known unto
me the mystery, as I wrote

¹ Gr. *thoughts*. ² Some ancient authorities read *in Christ*. ³ Gr.
preached good tidings of peace. ⁴ Gr. *every building*. ⁵ Gr. *sanctuary*
⁶ Gr. *into*, ⁷ Gr. *stewardship*

4 afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and 6 prophets in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus 7 through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working 8 of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of 9 Christ; and to ¹make all men see what is the ²dispensation of the mystery which from all ages hath been hid in God who created all things; 10 to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, according to the ³eternal purpose which he purposed in Christ Jesus our 12 Lord: in whom we have boldness and access in confidence through ⁴our faith in him. 13 Wherefore I ask that ⁵ye faint not at my tribulations for you, which ⁶are your glory. 14 For this cause I bow my 15 knees unto the Father, from

whom every ⁷family in heaven and on earth is named, that 16 he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ 17 may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to 18 apprehend with all the saints what is the breadth and length and height and depth, and to 19 know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able ²⁰to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* ²¹the glory in the church and in Christ Jesus unto ⁸all generations for ever and ever. Amen.

I therefore, the prisoner in ¹⁴the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all ²lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one ⁴Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, ⁵one baptism, one God and ⁶Father of all, who is over all, and through all, and in all. But unto each one of us was ⁷

¹ Some ancient authorities read bring to light what is. ² Or, *stewardship*. ³ Gr. *purpose of the ages*. ⁴ Or, the faith of him. ⁵ Or, *I*. ⁶ Or, *is*. ⁷ Gr. *fatherhood*. ⁸ Or, all the generations of the age of the ages.

the grace given according to the measure of the gift of
 8 Christ. Wherefore he saith,
 When he ascended on high,
 he led captivity captive,
 And gave gifts unto men.
 9 (Now this, He ascended, what
 is it but that he also descend-
 ed ¹into the lower parts of
 10 the earth? He that descend-
 ed is the same also that as-
 cended far above all the hea-
 vens, that he might fill all
 11 things.) And he gave some
 to be apostles; and some,
 prophets; and some, evange-
 lists; and some, pastors and
 12 teachers; for the perfecting
 of the saints, unto the work
 of ministering, unto the build-
 ing up of the body of Christ:
 13 till we all attain unto the
 unity of the faith, and of the
 knowledge of the Son of God,
 unto a fullgrown man, unto
 the measure of the stature of
 14 the fulness of Christ: that
 we may be no longer children,
 tossed to and fro and carried
 about with every wind of doc-
 trine, by the sleight of men,
 in craftiness, after the wiles
 15 of error; but ²speaking truth
 in love, may grow up in all
 things into him, which is the
 16 head, *even* Christ; from whom
 all the body fitly framed and
 knit together ³through that
 which every joint supplieth,
 according to the working in
due measure of each several
 part, maketh the increase of
 the body unto the building
 up of itself in love.

This I say therefore, and ¹⁷
 testify in the Lord, that ye
 no longer walk as the Gentiles
 also walk, in the vanity of
 their mind, being darkened ¹⁸
 in their understanding, alien-
 ated from the life of God
 because of the ignorance that
 is in them, because of the
 hardening of their heart; who ¹⁹
 being past feeling gave them-
 selves up to lasciviousness,
⁴to work all uncleanness with
⁵greediness. But ye did not ²⁰
 so learn Christ; if so be ²¹
 that ye heard him, and were
 taught in him, even as truth
 is in Jesus: that ye put away, ²²
 as concerning your former
 manner of life, the old man,
 which waxeth corrupt after
 the lusts of deceit; and that ²³
 ye be renewed in the spirit of
 your mind, and put on the ²⁴
 new man, ⁶which after God
 hath been created in righ-
 teousness and holiness of
 truth.

Wherefore, putting away ²⁵
 falsehood, speak ye truth
 each one with his neighbour:
 for we are members one of
 another. Be ye angry, and ²⁶
 sin not: let not the sun go
 down upon your ⁷wrath:
 neither give place to the ²⁷
 devil. Let him that stole ²⁸
 steal no more: but rather let
 him labour, working with his
 hands the thing that is good,
 that he may have whereof to
 give to him that hath need.
 Let no corrupt speech pro- ²⁹
 ceed out of your mouth, but

¹ Some ancient authorities insert *first*.
through every joint of the supply.
cordlessness

² Or, dealing truly
⁴ Or, to make a trade of
⁶ Or, which is after God, created &c.

⁷ Gr. provocation.
⁸ Or.

such as is good for ¹edifying as the need may be, that it may give grace to them that
 30 hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day
 31 of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all
 32 malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave ²you.

5 ¹ Be ye therefore imitators of God, as beloved children;
² and walk in love, even as Christ also loved you, and gave himself up for ³us, an offering and a sacrifice to God for an odour of a sweet smell.
 3 But fornication and all uncleanness, or covetousness, let it not even be named among you, as becometh
 4 saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but
 5 rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let
 6 no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye there-
 7 fore partakers with them; for ye were once darkness, but are now light in the Lord:

walk as children of light (for ⁹the fruit of the light is in all goodness and righteousness and truth), proving what is ¹⁰well-pleasing unto the Lord; and have no fellowship with ¹¹the unfruitful works of darkness, but rather even ⁴reprove them; for the things which ¹²are done by them in secret it is a shame even to speak of. But all things when they are ¹³reproved are made manifest by the light: for everything that is made manifest is light. Wherefore *he* saith, Awake, ¹⁴thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

Look therefore carefully ¹⁵how ye walk, not as unwise, but as wise; ⁶redeeming the ¹⁶time, because the days are evil. Wherefore be ye not ¹⁷foolish, but understand what the will of the Lord is. And ¹⁸be not drunken with wine, wherein is riot, but be filled ⁷with the Spirit; speaking ¹⁹one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks ²⁰al-ways for all things in the name of our Lord Jesus Christ to ⁹God, even the Father; subjecting yourselves ²¹one to another in the fear of Christ.

Wives, *be in subjection* unto ²²your own husbands, as unto the Lord. For the husband ²³

¹ Gr. *the building up of the need.*

² Some ancient authorities read *you.*

³ Gr. *buying up the opportunity.*

⁴ Gr. *the God and Father.*

⁵ Many ancient authorities read *us.*

⁶ Or, *convict*

⁷ Or, *in spirit*

⁸ Or, *to yourselves*

is the head of the wife, as Christ also is the head of the church, *being* himself the sa-
 24 viour of the body. But as the church is subject to Christ,
 1 so *let* the wives also *be* to their husbands in everything.
 25 Husbands, love your wives, even as Christ also loved the church, and gave himself up
 26 for it; that he might sanctify it, having cleansed it by the
 2 washing of water with the
 27 word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy
 28 and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:
 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as
 30 Christ also the church; because we are members of his
 31 body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall
 32 become one flesh. This mystery is great: but I speak in regard of Christ and of the
 33 church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.
 6 1 Children, obey your parents in the Lord: for this is right.
 2 Honour thy father and mother (which is the first com-

mandment with promise), that 3 it may be well with thee, and thou 3 mayest live long on the 4 earth. And, ye fathers, 4 provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 Servants, be obedient un- 5 to them that according to the flesh are your 6 masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of 6 eyeservice, as men-pleasers; but as 5 servants of Christ, doing the will of God from the 7 heart; with good will 7 doing service, as unto the Lord, and not unto men: knowing that whatsoever 8 good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye 9 6 masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

8 Finally, 9 be strong in the 10 Lord, and in the strength of his might. Put on the 11 whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not 12 against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly

1 Or, so are the wives also 2 Gr. laver. 3 Or, shall 4 Or, land.
 5 Gr. Bondservants. 6 Gr. lords. 7 Gr, soul. 8 Or, From hence-
 forth 9 Gr. be made powerful.

13 *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.
 14 Stand therefore, having girded your loins with truth, and having put on the breast-plate of righteousness, and having shod your feet with the preparation of the gospel
 16 of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of
 17 the evil *one*. And take the helmet of salvation, and the sword of the Spirit, which is
 18 the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints,

and on my behalf, that utter-¹⁹ance may be given unto me¹ in opening my mouth, to make known with boldness the mystery of the gospel, for²⁰ which I am an ambassador in² chains; that in it I may speak boldly, as I ought to speak.

But that ye also may know²¹ my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent²² unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren,²³ and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all²⁴ them that love our Lord Jesus Christ in uncorruptness.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

11 PAUL and Timothy, ³servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the ⁴bishops and deacons:
 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
 3 I thank my God upon all
 4 my remembrance of you, always in every supplication of mine on behalf of you all

making my supplication with joy, for your fellowship in⁵ furtherance of the gospel from the first day until now; being⁶ confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to⁷ be thus minded on behalf of you all, because ⁸I have you in my heart, inasmuch as,

¹ Or, in opening my mouth with boldness, to make known
 chain.

³ Gr. bondservants.

⁴ Or, overseers

your heart

⁸ Gr. a

⁶ Or, ye have me in

both in my bonds and in the defence and confirmation of the gospel, ye all are partakers
 8 with me of grace. For God is my witness, how I long after you all in the tender
 9 mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all
 10 discernment; so that ye may
 1 approve the things that are excellent; that ye may be sincere and void of offence
 11 unto the day of Christ; being filled with the ²fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.
 12 Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel;
 13 so that my bonds became manifest in Christ ³throughout the whole prætorian guard, and to all the rest;
 14 and that most of the brethren in the Lord, ⁴being confident through my bonds, are more abundantly bold to speak the word of God without fear.
 15 Some indeed preach Christ even of envy and strife; and
 16 some also of good will: the one do it of love, knowing that I am set for the defence
 17 of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in

my bonds. What then? only 18 that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall 19 turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my ear- 20 nest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to 21 live is Christ, and to die is gain. ⁵But if to live in the 22 flesh,—if this is the fruit of my work, then ⁶what I shall choose ⁷I wot not. But I am 23 in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide 24 in the flesh is more needful for your sake. And having 25 this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy ⁸in the faith; that 26 your glorying may abound in Christ Jesus in me through my presence with you again. Only ⁹let your manner of life 27 be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving ¹⁰for the

¹ Or, prove the things that differ
Prætorium.

² Gr. fruit.

³ Gr. in the whole

⁴ Gr. trusting in my bonds.

⁵ Or, But if to live in the

⁶ Or, what I shall choose I wot not.

⁷ Or, I do not make known

⁸ Or,

⁹ Gr. behave as citizens worthily

¹⁰ Gr. with.

28 faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and 29 that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to 30 suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

21 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, 2 fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, 1 of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of 5 others. Have this mind in you, which was also in Christ 6 Jesus: who, 2 being in the form of God, counted it not 3 a prize to be on an equality with God, but emptied himself, taking the form of a 4 servant, 5 being made in the 8 likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, 9 the death of the cross. Wherefore also God highly exalted

him, and gave unto him the name which is above every name; that in the name of 10 Jesus every knee should bow, of *things* in heaven and *things* on earth and 6 *things* under the earth, and that every 11 tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even 12 as ye have always obeyed, not 7 as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which 13 worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as 8 lights in the world, holding forth the word 16 of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and if I am 9 offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in 18 the same manner do ye also joy, and rejoice with me.

But I hope in the Lord 19 Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have 20

¹ Some ancient authorities read of the same mind. ² Gr. *being originally*.

³ Gr. *a thing to be grasped*.

⁴ Gr. *bondservant*.

⁵ Gr. *becoming in*.

⁶ Or, *things of the world below* ⁷ Some ancient authorities omit *as*. ⁸ Gr. *luminaries*.

⁹ Gr. *poured out as a drink-offering*.

- no man likeminded, who will care ¹truly for your state.
- 21 For they all seek their own, not the things of Jesus Christ.
- 22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel.
- 23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me:
- 24 but I trust in the Lord that I myself also shall come
- 25 shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your ²messenger and minister to my need;
- 26 since he longed ³after you all, and was sore troubled, because ye had heard that he
- 27 was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have
- 28 sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less
- 29 sorrowful. Receive him therefore in the Lord with all joy;
- 30 and hold such in honour: because for the work of ⁴Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.
- 31 Finally, my brethren, ⁵rejoice in the Lord. To write the same things to you, to me
- indeed is not irksome, but for you it is safe. Beware of the ⁶dogs, beware of the evil workers, beware of the concision: for we are the circumcision, ³who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might ⁴have confidence even in the flesh: if any other man ⁶thinketh to have confidence in the flesh, I yet more: circumcised ⁵the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were ⁷gain to me, these have I counted loss for Christ. Yea ⁸verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but ⁸dung, that I may gain Christ, and ⁹be found in him, ⁹not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God ¹⁰by faith: that I may know him, ¹⁰and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by ¹¹any means I may attain un-

¹ Gr. genuinely. ² Gr. apostle. ³ Many ancient authorities read to see you all. ⁴ Many ancient authorities read the Lord. ⁵ Or, farewell.
⁶ Or, seemeth. ⁷ Gr. gains. ⁸ Or, refuse. ⁹ Or, not having as my righteousness that which is of the law. ¹⁰ Gr. upon.

to the resurrection from the
 12 dead. Not that I have already
 obtained, or am already made
 perfect: but I press on, if so
 be that I may ¹apprehend
 that for which also I was
 apprehended by Christ Jesus.

13 Brethren, I count not myself
²yet to have apprehended:
 but one thing I *do*, forgetting
 the things which are behind,
 and stretching forward to the
 14 things which are before, I
 press on toward the goal unto
 the prize of the ³high calling
 15 of God in Christ Jesus. Let
 us therefore, as many as be
 perfect, be thus minded: and
 if in anything ye are other-
 wise minded, even this shall
 16 God reveal unto you: only,
 whereunto we have already
 attained, by that same *rule* let
 us walk.

17 Brethren, be ye imitators
 together of me, and mark
 them which so walk even as
 ye have us for an ensample.

18 For many walk, of whom I
 told you often, and now tell
 you even weeping, *that they*
are the enemies of the cross

19 of Christ: whose end is perdition,
 whose god is the belly,
 and *whose* glory is in their
 shame, who mind earthly

20 things. For our ⁴citizenship
 is in heaven; from whence also
 we wait for a Saviour, the

21 Lord Jesus Christ: who shall
 fashion anew the body of our
 humiliation, *that it may be*
 conformed to the body of his

glory, according to the work-
 ing whereby he is able even to
 subject all things unto himself.

Wherefore, my brethren be-¹⁴
 loved and longed for, my joy
 and crown, so stand fast in
 the Lord, my beloved.

I exhort Euodia, and I²
 exhort Syntyche, to be of the
 same mind in the Lord. Yea,³
 I beseech thee also, true yoke-
 fellow, help these women, for
 they laboured with me in the
 gospel, with Clement also,
 and the rest of my fellow-
 workers, whose names are in
 the book of life.

⁵Rejoice in the Lord alway:⁴
 again, I will say, ⁶Rejoice.
 Let your ⁶forbearance be⁵
 known unto all men. The
 Lord is at hand. In nothing⁶
 be anxious; but in everything
 by prayer and supplication
 with thanksgiving let your
 requests be made known unto
 God. And the peace of God,⁷
 which passeth all understand-
 ing, shall guard your hearts
 and your thoughts in Christ
 Jesus.

Finally, brethren, whatso-⁸
 ever things are true, whatso-
 ever things are ⁷honourable,
 whatsoever things are just,
 whatsoever things are pure,
 whatsoever things are lovely,
 whatsoever things are ⁸of
 good report; if there be any
 virtue, and if there be any
 praise,⁹ think on these things.
 The things which ye both⁹
 learned and received and

¹ Or, apprehend, seeing that also I was apprehended ² Many ancient
 authorities omit yet. ³ Or, upward ⁴ Or, commonwealth ⁵ Or, Fare-
 well ⁶ Or, gentleness ⁷ Gr. reverend. ⁸ Or, gracious ⁹ Gr. take
 account of.

heard and saw in me, these things do: and the God of peace shall be with you.

- 10 But I ¹rejoice in the Lord greatly, that now at length ye have revived your thought for me; ²wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.
- 12 I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound
- 13 and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship
- 15 with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the

matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory ³for ever and ever. Amen.

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

- 1 ¹ PAUL, an apostle of Christ Jesus through the will of God, and Timothy ⁴our brother, ²to the saints and faithful brethren in Christ which are at Colossæ: Grace to you and peace from God our Father.
- 3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your ⁴faith in Christ Jesus, and of the love which ye have toward all the saints, because of the ⁵hope which is laid up for you in the heavens, whereof ye

¹ Gr. rejoiced.

⁴ Gr. the brother. brethren in Christ

² Or, seeing that

⁵ Or, to those that are at Colossæ, holy and faithful

³ Gr. unto the ages of the ages.

heard before in the word of
 6 the truth of the gospel, which
 is come unto you; even as it
 is also in all the world bearing
 fruit and increasing, as *it doth*
 in you also, since the day ye
 heard and knew the grace of
 7 God in truth; even as ye
 learned of Epaphras our be-
 loved fellow-servant, who is a
 faithful minister of Christ on
 8 ¹our behalf, who also declared
 unto us your love in the Spirit.
 9 For this cause we also, since
 the day we heard *it*, do not
 cease to pray and make request
 for you, that ye may be filled
 with the knowledge of his will
 in all spiritual wisdom and un-
 10 derstanding, to walk worthily
 of the Lord ²unto all pleas-
 ing, bearing fruit in every good
 work, and increasing ³in the
 11 knowledge of God; ⁴strength-
 ened ⁵with all power, accord-
 ing to the might of his glory,
 unto all patience and long-
 12 suffering with joy; giving
 thanks unto the Father, who
 made ⁶us meet to be partakers
 of the inheritance of the saints
 13 in light; who delivered us out
 of the power of darkness, and
 translated us into the kingdom
 14 of the Son of his love; in whom
 we have our redemption, the
 15 forgiveness of our sins: who
 is the image of the invisible
 God, the firstborn of all crea-
 16 tion; for in him were all
 things created, in the heavens
 and upon the earth, things

visible and things invisible,
 whether thrones or dominions
 or principalities or powers;
 all things have been created
 through him, and unto him;
 and he is before all things, ¹⁷
 and in him all things ⁷con-
 sist. And he is the head of ¹⁸
 the body, the church: who is
 the beginning, the firstborn
 from the dead; ⁸that in all
 things he might have the
 preeminence. ⁹For it was the ¹⁹
 good pleasure of the Father
 that in him should all the
 fulness dwell; and through ²⁰
 him to reconcile all things
¹⁰unto ¹¹himself, having made
 peace through the blood of
 his cross; through him, *I say*,
 whether things upon the earth,
 or things in the heavens. And ²¹
 you, being in time past alien-
 ated and enemies in your
 mind in your evil works, yet
 now ¹²hath he reconciled in ²²
 the body of his flesh through
 death, to present you holy
 and without blemish and un-
 reproveable before him: if ²³
 be that ye continue in the
 faith, grounded and stedfast,
 and not moved away from
 the hope of the gospel which
 ye heard, which was preached
 in all creation under heaven;
 whereof I Paul was made a
 minister.

Now I rejoice in my suffer- ²⁴
 ings for your sake, and fill up
 on my part that which is lack-
 ing of the afflictions of Christ

¹ Many ancient authorities read *your*. ² Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.* ³ Or, *by*. ⁴ Gr. *made powerful*. ⁵ Or, *in*. ⁶ Some ancient authorities read *you*. ⁷ That is, *hold together*. ⁸ Or, *that among all he might have*. ⁹ Or, *For the whole fulness of God was pleased to dwell in him*. ¹⁰ Or, *into him*. ¹¹ Or, *him*. ¹² Some ancient authorities read *ye have been reconciled*.

in my flesh for his body's sake, which is the church; **25** whereof I was made a minister, according to the ¹ dispensation of God which was given me to you-ward, to fulfil the **26** word of God, *even* the mystery which hath been hid ² from all ages and generations: but now hath it been manifested to **27** his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, **28** the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in **29** Christ; whereunto I labour also, striving according to his working, which worketh in me ³ mightily.

2 **1** For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen **2** my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the ⁴ full assurance of understanding, that they may know the mystery of God, *even* Christ, in whom are all the treasures of wisdom and knowledge hidden. **3** This I say, that no one may delude you with persuasiveness **5** of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying

and beholding your order, and the stedfastness of your faith in Christ.

As therefore ye received **6** Christ Jesus the Lord, *so* walk in him, rooted and builded up **7** in him, and stablished ⁶ in your faith, even as ye were taught, abounding ⁷ in thanksgiving.

⁸ Take heed lest there shall **8** be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the ⁹ rudiments of the world, and not after Christ: for in him **9** dwelleth all the fulness of the Godhead bodily, and in him **10** ye are made full, who is the head of all principality and power: in whom ye were also **11** circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been **12** buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, **13** being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; having blotted out **14** ¹⁰ the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of

¹ Or, stewardship ² Gr. from the ages and from the generations. ³ Or, in power ⁴ Or, fulness ⁵ The ancient authorities vary much in the text of this passage. ⁶ Or, by ⁷ Some ancient authorities insert in it. ⁸ Or, See whether ⁹ Or, elements ¹⁰ Or, the bond that was against us ¹¹ Or, the bond that was against us

the way, making it to the
15 cross: ¹having put off from
himself the principalities and
the powers, he made a show
of them openly, triumphing
over them in it.

16 Let no man therefore judge
you in meat, or in drink, or
in respect of a feast day or a
new moon or a sabbath day:
17 which are a shadow of the
things to come: but the body
18 is Christ's. Let no man rob
you of your prize ²by a volun-
tary humility and worship-
ping of the angels, ³dwelling
in the things which he hath
⁴seen, vainly puffed up by
19 his fleshly mind, and not
holding fast the Head, from
whom all the body, being
supplied and knit together
through the joints and bands,
increaseth with the increase
of God.

20 If ye died with Christ from
the ⁵radiments of the world,
why, as though living in the
world, do ye subject yourselves
21 to ordinances, Handle not,
22 nor taste, nor touch (all which
things are to perish with the
using), after the precepts and
23 doctrines of men? Which
things have indeed a show of
wisdom in will-worship, and
humility, and severity to the
body; *but are not of any ⁶value*
against the indulgence of the
flesh.

31 If then ye were raised to-
gether with Christ, seek the

things that are above, where
Christ is, seated on the right
hand of God. Set your mind:
on the things that are above,
not on the things that are
upon the earth. For ye died: ³
and your life is hid with Christ
in God. When Christ, *who is ⁴*
⁷our life, shall be manifested,
then shall ye also with him
be manifested in glory.

⁸Mortify therefore your
members which are upon the
earth; fornication, unclean-
ness, passion, evil desire, and
covetousness, the which is
idolatry: for which things ⁹
sake cometh the wrath of God
¹⁰upon the sons of disobe-
dience; ¹¹in the which ye also:
walked aforetime, when ye
lived in these things. But now
put ye also away all these:
anger, wrath, malice, railing,
shameful speaking out of your
mouth: lie not one to another: ¹²
seeing that ye have put off the
old man with his doings, and ¹³
have put on the new man,
which is being renewed unto
knowledge after the image of
him that created him: where ¹⁴
there cannot be Greek and
Jew, circumcision and un-
circumcision, barbarian, Scy-
thian, bondman, freeman: but
Christ is all, and in all.

Put on therefore, as God ¹⁵
elect, holy and beloved, a
heart of compassion, kind-
ness, humility, meekness,
longsuffering; forbearing one: ¹⁶

¹ Or, having put off from himself his body, he made a show of the principalities &c. ² Or, of his own mere will, by humility &c. ³ Or, taking his stand upon ⁴ Many authorities, some ancient, insert not. ⁵ Or, elements. ⁶ Or, honour. ⁷ Many ancient authorities read your. ⁸ Or, Make dead. ⁹ Some ancient authorities omit upon the sons of disobedience. See Eph. v. 6. ¹⁰ Or, amongst whom

another, and forgiving each other, if any man have a complaint against any; even as ¹the Lord forgave you, so also ¹⁴do ye: and above all these things *put on* love, which is ¹⁵the bond of perfectness. And let the peace of Christ ²rule in your hearts, to the which also ye were called in one body; and be ye thankful. ¹⁶Let the word of ³Christ dwell in you richly in all wisdom; teaching and admonishing ⁴one another with psalms and hymns and spiritual songs, singing with grace in your ¹⁷hearts unto God. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him. ¹⁸Wives, be in subjection to your husbands, as is fitting ¹⁹in the Lord. Husbands, love your wives, and be not bitter ²⁰against them. Children, obey your parents in all things, for this is well-pleasing in the ²¹Lord. Fathers, provoke not your children, that they be ²²not discouraged. ⁵Servants, obey in all things them that are your ⁶masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing ²³the Lord: whatsoever ye do, work ⁷heartily, as unto the Lord, and not unto men; ²⁴knowing that from the Lord ye shall receive the recompense

of the inheritance: ye serve the Lord Christ. For he that ²⁵doeth wrong shall ⁸receive again for the wrong that he hath done: and there is no respect of persons. ⁶Masters, ¹⁴render unto your ⁵servants that which is just and ⁹equal; knowing that ye also have a Master in heaven.

Continue stedfastly in ²prayer, watching therein with thanksgiving; withal praying ³for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it ⁴manifest, as I ought to speak. Walk in wisdom toward them ⁵that are without, ¹⁰redeeming the time. Let your speech be ⁶always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have ⁸sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together ⁹with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touch-

¹ Many ancient authorities read *Christ*. ² Gr. *arbitrate*. ³ Some ancient authorities read *the Lord*: others, *God*. ⁴ Or, *yourselves*. ⁵ Gr. *Bondservants*. ⁶ Gr. *lords*. ⁷ Gr. *from the soul*. ⁸ Gr. *receive again the wrong*. ⁹ Gr. *equality*. ¹⁰ Gr. *buying up the opportunity*.

ing whom ye received commandments; if he come unto
 11 you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only
are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.
 12 Epaphras, who is one of you, a ¹servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will
 13 of God. For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in
 14 Hierapolis. Luke, the be-

loved physician, and Demas salute you. Salute the bre-¹⁵thren that are in Laodicea, and ²Nymphas, and the church that is in ³their house. And ¹⁶when ⁴this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Ar-¹⁷chippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul ¹⁸with mine own hand. Remember my bonds. Grace be with you.

THE FIRST EPISTLE OF PAUL THE APOSTLE
 TO THE
 THESSALONIANS.

11 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all, making mention of *you* in our prayers;

3 remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father;

4 knowing, brethren beloved of
 5 God, your election, ⁵how that

our gospel came not unto you in word only, but also in power, and in the ⁶Holy Ghost, and *in* much ⁷assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye ⁶became imitators of us, and of the Lord, having received the word in much affliction, with joy of the ⁶Holy Ghost; so that ye became an ensample ⁷to all that believe in Macedonia and in Achaia. For ⁸from you hath sounded forth the word of the Lord, not only

¹ Gr. bondservant.

² The Greek may represent Nymphas.

³ Some

ancient authorities read *her*.

⁴ Gr. the.

⁵ Or, because our gospel &c.

⁶ Or, Holy Spirit

⁷ Or, fulness

in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak
 9 anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and
 10 true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2 1 For yourselves, brethren, know our entering in unto you, that it hath not been
 2 found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much
 3 conflict. For our exhortation is not of error, nor of uncleanness, nor in guile: but even
 4 as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which
 5 proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness;
 6 nor seeking glory of men, neither from you, nor from others, when we might have
 7 been burdensome, as apostles of Christ. But we were ²gentle in the midst of you, as when a nurse cherisheth her own
 8 children: even so, being affectionately desirous of you,

we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye re-
 9 member, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God 10
 also, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how 11
 we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to the end that ye should walk 12
 worthily of God, who ³ calleth you into his own kingdom and glory.

And for this cause we also 13
 thank God without ceasing, that, when ye received from us ⁴the word of the message, *even the word* of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. For 14
 ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the 15
 Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak 16
 to the Gentiles that they may be saved; to fill up their sins

¹ Or, *claimed honour*

² Some ancient authorities read *called*.

³ Most of the ancient authorities read *babes*.

⁴ Gr. the word of hearing.

always: but the wrath is come upon them to the uttermost.

- 17 But we, brethren, being bereaved of you for ¹a short season, in presence, not in heart, endeavoured the more exceedingly to see your face
18 with great desire: because we would fain have come unto you, I Paul once and again;
19 and Satan hindered us. For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus
20 at his ²coming? For ye are our glory and our joy.

- 3 1 Wherefore when we could no longer forbear, we thought it good to be left behind at
2 Athens alone; and sent Timothy, our brother and ³God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning
3 your faith; that no man be moved by these afflictions; for yourselves know that hereunto
4 we are appointed. For verily, when we were with you, we told you ⁴beforehand that we are to suffer affliction; even as it came to pass, and ye know.
5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain.
6 But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, long-

ing to see us, even as we also *to see* you; for this cause, ⁷brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord. For ⁹what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you ¹²to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; to the end he ¹³may stablish your hearts unblameable in holiness before our God and Father, at the ²coming of our Lord Jesus with all his saints.⁵

Finally then, brethren, we ¹⁴beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ²ye know what ⁶charge we gave you through the Lord Jesus. For this is the will of ³God, *even* your sanctification, that ye abstain from fornication; that each one of you ⁴know how to possess himself of his own vessel in sanctifi-

¹ Gr. a season of an hour.
read fellow-worker with God.
ties add Amen.

³ Gr. presence.

⁴ Or, plainly

⁵ Some ancient authorities
• Many ancient authorities

⁶ Gr. charges.

5 cation and honour, not in the passion of lust, even as the Gentiles which know not God; 6 that no man ¹transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we ²forewarned you 7 and testified. For God called us not for uncleanness, but in 8 sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God 10 to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound 11 more and more; and that ye ³study to be quiet, and to do your own business, and to work with your hands, even 12 as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, 14 which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep ⁴in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the ⁵coming of the Lord,

shall in no wise precede them that are fallen asleep. For 16 the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that 17 are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore ⁶comfort one an- 18 other with these words.

But concerning the times 1 5 and the seasons, brethren, ye have no need that aught be written unto you. For your- 2 selves know perfectly that the day of the Lord so cometh as a thief in the night. When 3 they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, bre- 4 thren, are not in darkness, that that day should overtake you 7 as a thief: for ye are all 5 sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us 6 not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in 7 the night; and they that be drunken are drunken in the night. But let us, since we 8 are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, — the hope of salvation. For 9

¹ Or, overreach. ² Or, told you plainly through. Or, will God through Jesus
f Some ancient authorities read as thieves.

³ Gr. be ambitious. ⁴ Gr. presence.

⁵ Or, exhort

God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we ¹wake or sleep, we should live together with him. Wherefore ²exhort one another, and build each other up, even as also ye do.

¹² But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but always follow after that which is good, one toward another,

and toward all. Rejoice al-¹⁶ way; pray without ceasing; ¹⁷ in everything give thanks: for ¹⁸ this is the will of God in Christ Jesus to you-ward. Quench ¹⁹ not the Spirit; despise not prophesyings; ²⁰ ²prove all things; ²¹ hold fast that which is good; abstain from every ⁴form of ²² evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the ⁵coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us⁶.
Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the ⁷brethren.

The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

¹ 1. PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.

³ We are bound to give thanks to God alway for you, brethren, even as it is meet, for

that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest token of the

¹ Or, watch ² Or, comfort ³ Many ancient authorities insert but.
⁴ Or, appearance ⁵ Gr. presence. ⁶ Some ancient authorities add also.
 — ⁷ Many ancient authorities insert holy.

righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every¹ desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

21 Now we beseech you, brethren, touching the² coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of³ sin be revealed, the son of perdition, he that opposeth⁴ and exalteth himself against all that is called God or⁵ that is worshipped; so that he sitteth in the⁶ temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye⁶ know that which restraineth, to the end that he may be revealed in his own season. For⁷ the mystery of lawlessness doth already work: *only there is one that restraineth now*, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord⁸ Jesus shall⁹ slay with the breath of his mouth, and bring to nought by the manifestation of his³ coming; *even he*, whose³ coming is according to the working of Satan with all¹⁰ power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And¹¹ for this cause God sendeth them a working of error, that they should believe a lie: that¹² they all might be judged who

¹ Gr. good pleasure of goodness.² Gr. in behalf of.³ Gr. presence.⁴ Many ancient authorities read lawlessness.⁵ Gr. an object of worship.⁶ Or, sanctuary⁷ Or, only until he that now restraineth be taken &c.⁸ Some ancient authorities omit Jesus.⁹ Some ancient authorities read consume.¹⁰ Gr. power and signs and wonders of falsehood.

- believed not the truth, but had pleasure in unrighteousness.
- 13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you ¹from the beginning unto salvation in sanctification of the Spirit
- 14 and ²belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 15 So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
- 16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope
- 17 through grace, comfort your hearts and establish them in every good work and word.
- 3 ¹ Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even
- 2 as also *it is* with you; and that we may be delivered from unreasonable and evil men;
- 3 for all have not ³faith. But the Lord is faithful, who shall establish you, and guard you
- 4 from ⁴the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which
- 5 we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.
- 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh
- disorderly, and not after the tradition which ⁵they received of us. For yourselves know ⁷how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have ⁹not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were ¹⁰with you, this we commanded you, If any will not work, neither let him eat. For we ¹¹hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we ¹²command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, ¹³brethren, be not weary in well-doing. And if any man obey- ¹⁴eth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And *yet* count him ¹⁵not as an enemy, but admonish him as a brother.
- Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.
- The salutation of me Paul ¹⁷with mine own hand, which is the token in every epistle: so I write. The grace of our Lord ¹⁸Jesus Christ be with you all.

¹ Many ancient authorities read as firstfruits. ² Or, faith ³ Or, the faith ⁴ Or, evil ⁵ Some ancient authorities read ye.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

- 1 ¹ PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; ² unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
- ³ As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a ¹ dispensation of God which is in faith; ⁵ so do I now. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: ⁶ from which things some having ² swerved have turned ⁷ aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. ⁸ But we know that the law is good, if a man use it lawfully, ⁹ as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for ³ murderers of fathers and ³ murderers of mothers, for manslayers, for ¹⁰ fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the ⁴ sound ⁵ doctrine; according ¹¹ to the gospel of the glory of the blessed God, which was committed to my trust.
- I thank him that ⁶ enabled ¹² me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before ¹³ a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our ¹⁴ Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is ¹⁵ the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his long suffering, for an ensample of them which

¹ Or, stewardship
healthful.

² Gr. missed the mark.

³ Or, smiters

⁴ Gr.

⁵ Or, teaching

⁶ Some ancient authorities read enableth.

should hereafter believe on
17 him unto eternal life. Now
unto the King¹ eternal, incor-
ruptible, invisible, the only
God, be honour and glory
²for ever and ever. Amen.

18 This charge I commit un-
to thee, my child Timothy,
according to the prophecies
which ³went before on thee,
that by them thou mayest
19 war the good warfare; hold-
ing faith and a good con-
science; which some having
thrust from them made ship-
wreck concerning the faith:
20 of whom is Hymenæus and
Alexander; whom I delivered
unto Satan, that they might
be taught not to blaspheme.

21 I exhort therefore, first of
all, ⁴that supplications, pray-
ers, intercessions, thanksgiv-
ings, be made for all men;
2 for kings and all that are in
high place; that we may lead
a tranquil and quiet life in
all godliness and gravity.
3 This is good and acceptable
in the sight of God our Sa-
4 viour; who willeth that all
men should be saved, and
come to the knowledge of the
5 truth. For there is one God,
one mediator also between
God and men, *himself* man,
6 Christ Jesus, who gave him-
self a ransom for all; the
testimony *to be borne* in its
7 own times; whereunto I was
appointed a ⁸preacher and an
apostle (I speak the truth, I

lie not), a teacher of the Gen-
tiles in faith and truth.

I desire therefore that the ⁹s
men pray in every place, lift-
ing up holy hands, without
wrath and ⁶disputing. In ⁹
like manner, that women
adorn themselves in modest
apparel, with shamefastness
and sobriety; not with braided
hair, and gold or pearls or
costly raiment; but (which ¹⁰
becometh women professing
godliness) through good
works. Let a woman learn ¹¹
in quietness with all subjec-
tion. But I permit not a ¹²
woman to teach, nor to have
dominion over a man, but to
be in quietness. For Adam ¹³
was first formed, then Eve;
and Adam was not beguiled, ¹⁴
but the woman being beguiled
hath fallen into transgres-
sion: but she shall be saved ¹⁵
through ⁷the childbearing, if
they continue in faith and
love and sanctification with
sobriety.

⁸Faithful is the saying, If ¹³
a man seeketh the office of a
⁹bishop, he desireth ⁸a good
work. The ⁹bishop therefore ²
must be without reproach, the
husband of one wife, tem-
perate, soberminded, orderly,
given to hospitality, apt to
teach; ¹⁰no brawler, no striker; ³
but gentle, not contentious,
no lover of money; one that ⁴
ruleth well his own house,
having *his* children in sub-

¹ Gr. of the ages.

² Gr. unto the ages of the ages.

³ Or, led the way to

thee ⁴ Gr. to make supplications, &c.

⁵ Gr. herald.

⁶ Or, doubting

Or, her childbearing

⁸ Some connect the words Faithful is the saying

preceding paragraph.

⁹ Or, overseer

¹⁰ Or, not quarrelsome

5 jection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the ¹condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling *their* children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know ²how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ³ground of the truth. And without controversy great is the mystery of godliness; ⁴He

who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

But the Spirit saith expressly, ¹that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of ²devils, through the hypocrisy of men that speak lies, ³branded in their own conscience as with a hot iron; forbidding to ⁴marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is ⁵sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but ⁷refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily ⁸exercise is profitable ⁹for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we ¹⁰

¹ Gr. judgement. ² Or, how thou oughtest to behave thyself ³ Or, stay

⁴ The word God, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*. ⁵ Gr. demons. ⁶ Or, scared.

⁷ Or, for little

labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them
 11 that believe. These things
 12 command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in
 13 purity. Till I come, give heed to reading, to exhortation, to
 14 teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands
 15 of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto
 16 all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 1 Rebuke not an elder, but exhort him as a father; the younger men as brethren:
 2 the elder women as mothers; the younger as sisters, in all
 3 purity. Honour widows that
 4 are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of
 5 God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and
 6 prayers night and day. But she that giveth herself to

pleasure is dead while she liveth. These things also
 7 command, that they may be without reproach. But if any
 8 provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled
 9 as a widow under threescore years old, *having been* the wife of one man, well reported of
 10 for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every
 11 good work. But younger
 12 widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, be-
 13 cause they have rejected their first faith. And withal they
 14 learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the
 15 younger ¹widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for
 16 already some are turned aside after Satan. If any woman
 that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Let the elders that rule
 17 well be counted worthy of

double honour, especially those who labour in the word and in teaching. For the scripturesaith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. 19 Against an elder receive not an accusation, except at the mouth of two or three witnesses. 20 Them that sin reprove in the sight of all, that the rest also may be in fear. 21 I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without ¹prejudice, doing nothing by ²partiality. Lay hands hastily on no man, neither be partaker of other men's sins: 23 keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often 24 infirmities. Some men's sins are evident, going before unto judgement; and some men al- 25 so they follow after. In like manner also ²there are good works that are evident; and such as are otherwise cannot be hid.

6 1 Let as many as are ³servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blas- 2 phemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that ⁴partake of

the benefit are believing and beloved. These things teach and exhort.

If any man teacheth a dif- 3 ferent doctrine, and consenteth not to ⁵sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing 4 nothing, but ⁶doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted 5 in mind and bereft of the truth, supposing that godliness is a way of gain. But ⁶godliness with contentment is great gain: for we brought 7 nothing into the world, for neither can we carry anything out; but having food and 8 covering ⁷we shall be there-with content. But they that 9 desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a ¹⁰root of all ⁸kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, 11 flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight ¹²of the faith, lay hold on the life eternal, whereunto thou

¹ Or, preference ² Gr. the works that are good are evident. ³ Gr. bondservants. ⁴ Or, lay hold of ⁵ Gr. healthful. ⁶ Gr. sick. ⁷ Or, in these we shall have enough ⁸ Gr. evils.

wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

17 Charge them that are rich

in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

Grace be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

1 **PAUL**, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in

my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the

¹ Or, preserveth all things alive ² Or, his ³ Gr. them that reign as kings. ⁴ Gr. them that rule as lords. ⁵ Or, age ⁶ Or, ready to sympathise ⁷ Gr. the deposit. ⁸ Gr. missed the mark. ⁹ Gr. through.

¹⁰ Or, joy in being reminded

¹¹ Gr. stir into flame.

gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and ¹ discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a ² preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard ³ that which I have committed unto him against that day. Hold the pattern of ⁴ sound words which thou hast heard from me, in faith and love which is in Christ Jesus. ⁵ That good thing which was committed unto thee guard through the ⁶ Holy Ghost which dwelleth in us. This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the

house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, 17 when he was in Rome, he sought me diligently, and found me (the Lord grant 18 unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, 1 2 be strengthened in the grace that is in Christ Jesus. And 2 the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ⁷ Suffer hardship with 3 me, as a good soldier of Christ Jesus. No soldier on service 4 entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a 5 man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; 7 for the Lord shall give thee understanding in all things. Remember Jesus Christ, risen 8 from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto 9 bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things 10 for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with

¹ Gr. sobering.

² Gr. herald.

³ Or, that which he hath committed

unto me Gr. my deposit.

⁴ Gr. healthful.

⁵ Gr. The good deposit.

⁶ Or, Holy Spirit

⁷ Or, Take thy part in suffering hardship, as &c.

11 eternal glory. Faithful is the ¹saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of ²the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, ³handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will ⁴eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have ⁵erred, saying that ⁶the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness.

20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man therefore

purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's ⁷servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness ⁸correcting them ⁹that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and ¹⁰they may ¹¹recover themselves out of the snare of the devil, having been ¹²taken captive by the Lord's servant unto the will of God.

But know this, that in the ¹³last days grievous times shall come. For men shall be lovers ¹⁴of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are ¹⁵they that creep into houses,

¹ Or, saying; for if &c. ² Many ancient authorities read God. ³ Or, holding a straight course in the word of truth. Or, rightly dividing the word of truth.

⁴ Or, spread. ⁵ Gr. missed the mark. ⁶ Some ancient authorities read a resurrection. ⁷ Gr. de-servant. ⁸ Or, instructing. ⁹ Gr. return to soberness.

¹⁰ Gr. taken alive. ¹¹ Or, by the devil, unto the will of God. ¹² Gr. by him, to the will of him. In the Greek the two pronouns are different.

and take captive silly women laden with sins, led away by
 7 divers lusts, ever learning, and never able to come to the
 8 knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate
 9 concerning the faith. But they shall proceed no further: for their folly shall be evident unto all men, as theirs also
 10 came to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell
 11 me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me.
 12 Yea, and all that would live godly in Christ Jesus shall
 13 suffer persecution. But evil men and impostors shall wax worse and worse, deceiving
 14 and being deceived. But abide thou in the things which thou hast learned and hast been
 assured of, knowing of ¹whom
 15 thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee
 wise unto salvation through faith which is in Christ Jesus.
 16 ²Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for ³instruction which
 17 is in righteousness: that the

man of God may be complete, furnished completely unto every good work.

⁴I charge thee in the sight ¹ of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the ² word; be instant in season, out of season; ⁵reprove, rebuke, exhort, with all longsuffering and teaching. For ³the time will come when they will not endure the ⁶sound ⁷doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears ⁴ from the truth, and turn aside unto fables. But be thou sober ⁵ in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am ⁶already being ⁸offered, and the time of my departure is come. I have fought the good fight, ⁷I have finished the course, I have kept the faith: hence- ⁸forth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to come ⁹shortly unto me: for Demas ¹⁰forsook me, having loved this present ⁹world, and went to Thessalonica; Crescens to ¹⁰Galatia, Titus to Dalmatia. Only Luke is with me. Take ¹¹

¹ Gr. *what persons.* ² Or, *Every scripture is inspired of God, and profitable* ³ Or, *discipline* ⁴ Or, *I testify, in the sight... dead, both of his appearing &c.* ⁵ Or, *bring to the proof* ⁶ Gr. *healthful.* ⁷ Or, *teaching* ⁸ Gr. *poured out as a drink-offering.* ⁹ Or, *age* ¹⁰ Or, *Gaul*

Mark, and bring him with thee: for he is useful to me
 12 for ministering. But Tychicus
 13 I sent to Ephesus. The cloke
 that I left at Troas with Car-
 pus, bring when thou comest,
 and the books, especially the
 14 parchments. Alexander the
 coppersmith ¹did me much
 evil: the Lord will render to
 him according to his works:
 15 of whom be thou ware also;
 for he greatly withstood our
 16 words. At my first defence no
 one took my part, but all for-
 sook me: may it not be laid
 17 to their account. But the Lord
 stood by me, and ²strengthened
 me; that through me
 the ³message might be fully

proclaimed, and that all the
 Gentiles might hear: and I
 was delivered out of the mouth
 of the lion. The Lord will ¹⁸
 deliver me from every evil
 work, and will save me unto
 his heavenly kingdom: to
 whom be the glory ⁴for ever
 and ever. Amen.

Salute Prisca and Aquila, ¹⁹
 and the house of Onesiphorus.
 Erastus abode at Corinth: but ²⁰
 Trophimus I left at Miletus
 sick. Do thy diligence to ²¹
 come before winter. Eubulus
 saluteth thee, and Pudens,
 and Linus, and Claudia, and
 all the brethren.

The Lord be with thy spirit. ²²
 Grace be with you.

THE EPISTLE OF PAUL TO TITUS.

1 ¹ PAUL, a ⁵servant of God,
 and an apostle of Jesus Christ,
 according to the faith of God's
 elect, and the knowledge of
 the truth which is according
 2 to godliness, in hope of eternal
 life, which God, who cannot
 lie, promised before times
 3 eternal; but in ⁶his own seasons
 manifested his word in the
³message, wherewith I was
 intrusted according to the
 commandment of God
 4 our Saviour; to Titus, my
 true child after a common
 faith: Grace and peace from

God the Father and Christ
 Jesus our Saviour.

For this cause left I thee ⁵
 in Crete, that thou shouldest
 set in order the things that
 were wanting, and appoint
 elders in every city, as I gave
 thee charge; if any man is ⁶
 blameless, the husband of one
 wife, having children that
 believe, who are not accused
 of riot or unruly. For the ⁷
⁷bishop must be blameless,
 as God's steward; not self-
 willed, not soon angry, ⁸no
 brawler, no striker, not greedy

¹ Gr. *shewed*. ² Or, gave me power ³ Or, proclamation ⁴ Gr. *unto*
the ages of the ages. ⁵ Gr. *bondservant*. ⁶ Or, *it* ⁷ Or, *overseer*
⁸ Or, *not quarrelsome over wine*

- 8 of filthy lucre; but given to hospitality, a lover of good, soberminded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the ¹sound ²doctrine, and to convict the gainsayers.
- 10 For there are many unruly men, vain talkers and deceivers, specially they of the
- 11 circumcision, whose mouths must be stopped; men who overthrow wholehouses, teaching things which they ought not, for filthy lucre's sake.
- 12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts,
- 13 idle ³gluttons. This testimony is true. For which cause reprove them sharply, that they may be ⁴sound in
- 14 the faith, not giving heed to Jewish fables, and commandments of men who turn away
- 15 from the truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their
- 16 conscience are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.
- 21 But speak thou the things which befit the ¹sound ²doctrine: that aged men be temperate, grave, soberminded, ⁴sound in faith, in love, in
- 3 patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young 4 women to love their husbands, to love their children, to be 5 soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men 6 likewise exhort to be soberminded: in all things shewing 7 thyself an ensample of good works; in thy doctrine shewing uncorruptness, gravity, sound 8 speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort ⁶servants 9 to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloin- 10 ing, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the 11 grace of God ⁶hath appeared, bringing salvation to all men, instructing us, to the intent 12 that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present ⁷world; looking for the blessed hope 13 and appearing of the glory ⁸of our great God and Saviour Jesus Christ; who gave himself 14 for us, that he might redeem us from all iniquity, and purify unto himself a people

¹ Gr. healthful.² Or, teaching³ Gr. bellies.⁴ Gr. healthy.⁵ Gr. bondservants.⁶ Or, hath appeared to all men, bringing salvation⁷ Or, age⁸ Or, of the great God, and our Saviour

for his own possession, zealous of good works.

15 These things speak and exhort and reprove with all ¹authority. Let no man despise thee.

3 1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good ²work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness ³toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. ⁴But when the kindness of God our Saviour, and his love ⁵toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the ²washing of regeneration ³and renewing of the ⁴Holy Ghost, ⁶which he poured out upon us richly, through Jesus Christ ⁷our Saviour; that, being justified by his grace, we might be made ⁵heirs according to the ⁸hope of eternal life. Faithful

is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to ⁶maintain good works. These things are good and profitable unto men: but shun foolish questions, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that ¹⁰is ⁷heretical after a first and second admonition ⁸refuse; knowing that such a one is ¹¹perverted, and sinneth, being self-condemned.

When I shall send Artemas ¹²unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set ¹³forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our ¹⁴people also learn to ⁶maintain good works for necessary ⁹uses, that they be not unfruitful.

All that are with me salute ¹⁵thee. Salute them that love us in faith.

Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON.

1 PAUL, a prisoner of Christ Jesus, and Timothy ¹⁰our brother, to Philemon our be- loved and fellow-worker, and ²to Apphia ¹¹our sister, and to Archippus our fellow-soldier,

¹ Gr. *commandment*. ² Or, *laver*. ³ Or, *and through renewing*. ⁴ Or, *Holy Spirit*. ⁵ Or, *heirs, according to hope, of eternal life*. ⁶ Or, *profess honest occupations*. ⁷ Or, *factions*. ⁸ Or, *avoid*. ⁹ Or, *wants*. ¹⁰ Gr. *the brother*. ¹¹ Gr. *the sister*.

and to the church in thyhouse:
 3 Grace to you and peace from
 God our Father and the Lord
 Jesus Christ.
 4 I thank my God always,
 making mention of thee in
 5 my prayers, hearing of ¹thy
 love, and of the faith which
 thou hast toward the Lord
 Jesus; and toward all the
 6 saints; that the fellowship
 of thy faith may become
 effectual, in the knowledge
 of every good thing which is
 7 in ²you, unto Christ. For I
 had much joy and comfort in
 thy love, because the hearts
 of the saints have been re-
 freshed through thee, brother.
 8 Wherefore, though I have
 all boldness in Christ to en-
 join thee that which is be-
 9 fitting, yet for love's sake I
 rather beseech, being such a
 one as Paul ³the aged, and
 now a prisoner also of Christ
 10 Jesus: I beseech thee for my
 child, whom I have begotten
 11 in my bonds, ⁴Onesimus, who
 was aforetime unprofitable to
 thee, but now is profitable to
 12 thee and to me: whom I
 have sent back to thee in his
 own person, that is, my very
 13 heart: whom I would fain
 have kept with me, that in
 thy behalf he might minister
 unto me in the bonds of the
 14 gospel: but without thy mind
 I would do nothing; that thy

goodness should not be as of
 necessity, but of free will.
 For perhaps he was therefore 15
 parted *from thee* for a season,
 that thou shouldest have him
 for ever; no longer as a ⁵ser- 16
 vant, but more than a ⁵ser-
 vant, a brother beloved, spe-
 cially to me, but how much
 rather to thee, both in the
 flesh and in the Lord. If 17
 then thou countest me a
 partner, receive him as my-
 self. But if he hath wronged 18
 thee at all, or oweth *thee*
 aught, put that to mine ac-
 count; I Paul write it with 19
 mine own hand, I will repay
 it: that I say not unto thee
 how that thou owest to me
 even thine own self besides.
 Yea, brother, let me have 20
⁶joy of thee in the Lord: re-
 fresh my heart in Christ.
 Having confidence in thine 21
 obedience I write unto thee,
 knowing that thou wilt do
 even beyond what I say.
 But withal prepare me also 22
 a lodging: for I hope that
 through your prayers I shall
 be granted unto you.

Epaphras, my fellow-pri- 23
 soner in Christ Jesus, salu-
 teth thee; *and so do* Mark, 24
 Aristarchus, Demas, Luke,
 my fellow-workers.

The grace of ⁷our Lord Je- 25
 sus Christ be with your spirit.
⁸Amen.

¹ Or, *thy love and faith
 an ambassador, and now &c.*
⁶ Or, *help*
 ancient authorities omit *Amen*.

² Many ancient authorities read *us*.
⁴ The Greek word means *Helpful*.

⁷ Some ancient authorities read *the*.
⁸ Many ancient authorities omit *Amen*.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

- 1 ¹ God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, ² hath at the end of these days spoken unto us in ¹ his Son, whom he appointed heir of all things, through whom also he made the ² worlds; ³ who being the effulgence of his glory, and ³ the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the ⁴ Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name ⁵ than they. For unto which of the angels said he at any time,
- Thou art my Son,
This day have I begotten thee?
- and again,
I will be to him a Father,
And he shall be to me a Son?
- ⁶ ⁴ And when he again ⁵ bringeth in the firstborn into ⁶ the world he saith, And let all the angels of God worship him. And ⁷ of the angels he saith, Who maketh his angels ⁷ winds, And his ministers a flame of fire:
- but of the Son *he saith*, ⁸ Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of ⁸ thy kingdom.
Thou hast loved righteousness, ⁹ and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.
- And, ¹⁰ Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou ¹¹ continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt thou ¹² roll them up,
As a garment, and they shall be changed:
But thou art the same,

¹ Gr. a Son. ² Gr. ages. ³ Or, the impress of his substance ⁴ Or, And again, when he bringeth in
inhabited earth. ⁵ Or, shall have brought in ⁶ Gr. the
read his. ⁷ Or, spirits ⁸ The two oldest Greek manuscripts

And thy years shall not fail.

13 But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 1 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from 2 them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them 4 that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by 1 gifts of the 2 Holy Ghost, according to his own will.

5 For not unto angels did he subject 3 the world to come, 6 whereof we speak. But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him 4 a little lower than the angels; Thou crownedst him with glory and honour,

5 And didst set him over the works of thy hands: Thou didst put all things 6 in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we beheld him 9 who hath been made 4 a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became 10 him, for whom are all things, and through whom are all things, 6 in bringing many sons unto glory, to make the 7 author of their salvation perfect through sufferings. For both he that sanctifieth 11 and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, 12 I will declare thy name unto my brethren, In the midst of the 8 congregation will I sing thy praise.

And again, I will put my 13 trust in him. And again, Behold, I and the children which God hath given me. Since then the children are 14 sharers in 9 flesh and blood, he also himself in like manner partook of the same; that through death he 10 might bring

1 Gr. distributions.

2 Or, Holy Spirit: and so throughout this book.

3 Gr. the inhabited earth.

4 Or, for a little while lower

5 Many mss.

6 Or, church

7 Gr. blood and flesh.

8 Or, having brought

9 Or, captain

10 Or, may

to nought him that ¹ had the power of death, that is, the ¹⁵ devil; and ² might deliver all them who through fear of death were all their lifetime ¹⁶ subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. ¹⁷ Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the ¹⁸ people. ³ For ⁴ in that he himself hath suffered being tempted, he is able to succour them that are tempted.

³ ¹ Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, ² even Jesus; who was faithful to him that ⁵ appointed him, as also was Moses in all ⁶ his house. For he hath been counted worthy of more glory than Moses, by so much as he that ⁷ built the house hath more honour than the house. ⁴ For every house is ⁷ builded by some one; but he that ⁵ ⁷ built all things is God. And Moses indeed was faithful in all ⁶ his house as a servant, for a testimony of those things which were afterward to be ⁶ spoken; but Christ as a son, over ⁶ his house; whose house are we, if we hold fast our boldness and the glorying of

our hope firm unto the end. Wherefore, even as the Holy ⁷ Ghost saith,

To-day if ye shall hear his voice,

Harden not your hearts, as ⁸ in the provocation,

Like as in the day of the temptation in the wilderness,

⁸ Wherewith your fathers ⁹ tempted *me* by proving *me*,

And saw my works forty years.

Wherefore I was displeased ¹⁰ with this generation,

And said, They do alway err in their heart:

But they did not know my ways;

As I swear in my wrath, ¹¹

⁹ They shall not enter into my rest.

Take heed, brethren, lest ¹² haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: but exhort ¹³ one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: for we are become par- ¹⁴ takers ¹⁰ of Christ, if we hold fast the beginning of our confidence firm unto the end: while it is said, ¹⁵

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

For who, when they heard, ¹⁶

¹ Or, *hath* ² Or, *may* ³ Or, For having been himself tempted in that wherein he hath suffered ⁴ Or, wherein ⁵ Gr. made. ⁶ That is, God's house See Num. xii. 7. ⁷ Or, established ⁸ Or, Where ⁹ Gr. If they will enter. ¹⁰ Or, with

did provoke? nay, did not all they that came out of Egypt 17 by Moses? And with whom was he displeased forty years? was it not with them that sinned, whose ¹carcases fell 18 in the wilderness? And to whom swore he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief.

4 1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to 2 have come short of it. For indeed we have had ²good tidings preached unto us, even as also they: but the word of hearing did not profit them, because ³they were not united by faith with them 3 that heard. ⁴For we which have believed do enter into that rest; even as he hath said,

As I swore in my wrath,

⁵They shall not enter into my rest:

although the works were finished from the foundation 4 of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day 5 from all his works; and in this place again,

⁶They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter there-

into, and they to whom ⁶the good tidings were before preached failed to enter in because of disobedience, he ⁷again defineth a certain day, ⁷saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,

Harden not your hearts.

For if ⁸Joshua had given ⁸ them rest, he would not have spoken afterward of another day. There remaineth there- ⁹ fore a sabbath rest for the people of God. For he that ¹⁰ is entered into his rest hath himself also rested from his works, as God did from his. . Let us therefore give diligence ¹¹ to enter into that rest, that no man fall ⁹ after the same example of disobedience. For ¹² the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And ¹³ there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

Having then a great high ¹⁴ priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we ¹⁵

¹ Gr. limbs.

² Or, a gospel

³ Some ancient authorities read it was.

⁴ Some ancient authorities read We therefore.

⁵ Gr. If they shall enter.

⁶ Or, the gospel was

⁷ Or, To-day, saying in David, after so long a time,

as it hath been &c.

⁸ Gr. Jesus.

⁹ Or, into Gr. in.

have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like *as we are*,
 16 yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

- 5 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and
 2 sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with
 3 infirmity; and by reason thereof is bound, as for the people, so also for himself, to
 4 offer for sins. And no man taketh the honour unto himself, but when he is called of
 5 God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
 . This day have I begotten thee:

- 6 as he saith also in another place,

Thou art a priest for ever
 After the order of Melchizedek.

- 7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him ¹ from

death, and having been heard for his godly fear, though he ⁸ was a Son, yet learned obedience by the things which he suffered; and having been ⁹ made perfect, he became unto all them that obey him the ² author of eternal salvation; named of God a high priest ¹⁰ after the order of Melchizedek.

Of ³ whom we have many ¹¹ things to say, and hard of interpretation, seeing ye are become dull of hearing. For ¹² when by reason of the time ye ought to be teachers, ye have need again ⁴ that some one teach you the rudiments of the ⁵ first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh ¹³ of milk is without experience of the word of righteousness; for he is a babe. But solid ¹⁴ food is for ⁶ fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

Wherefore let us ⁷ cease to ¹⁵ speak of the first principles of Christ, and press on unto ⁸ perfection; not laying again a foundation of repentance from dead works, and of faith toward God, ⁹ of the teaching ² of ¹⁰ baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. And this will ³ we do, if God permit. For as ⁴

¹ Or, out of ² Gr. cause. ³ Or, which ⁴ Or, that one teach you which be the rudiments ⁵ Gr. beginning. ⁶ Or, perfect. ⁷ Gr. leave the word of the beginning of Christ. ⁸ Or, full growth. ⁹ Some ancient authorities read, even the teaching of. ¹⁰ Or, washings

touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and ²tasted the good word of God, and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; ³seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

But, beloved, we are persuaded better things of you, and things that ⁴accompany salvation, though we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. And we desire that each one of you may shew the same diligence unto the ⁵fulness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises. For when God made promise to Abraham, since he could swear by none greater, he swears by himself, saying, Surely blessing I will bless

thee, and multiplying I will multiply thee. And thus, ¹⁵having patiently endured, he obtained the promise. For ¹⁶men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being ¹⁷mindful to shew more abundantly unto the heirs of the promise the immutability of his counsel, ¹⁸interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as ¹⁹an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

For this Melchizedek, king ¹⁷of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham ²divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

¹ Or, *having both tasted of...and being made...and having tasted &c.* ² Or, *tasted the word of God that it is good* ³ Or, *the while* ⁴ Or, *are near to*
⁵ Or, *full assurance* ⁶ Gr. *mediated*.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils.
 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out
 6 of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath
 7 the promises. But without any dispute the less is blessed
 8 of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so
 9 to say, through Abraham even Levi, who receiveth tithes,
 10 hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.
 11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not *be* reckoned after
 12 the order of Aaron? For the priesthood being changed, there is made of necessity a
 13 change also ¹ of the law. For he of whom these things are said ² belongeth to another tribe, from which no man hath given attendance at the
 14 altar. For it is evident that

our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* ¹⁵ is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been ¹⁶ made, not after the law of a carnal commandment, but after the power of an ³ endless life: for it is witnessed *of him*, ¹⁷

Thou art a priest for ever
 After the order of Melchizedek.

For there is a disannulling ¹⁸ of a foregoing commandment because of its weakness and unprofitableness (for the law ¹⁹ made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not ²⁰ without the taking of an oath (for they indeed have been ²¹ made priests without an oath; but he with an oath ⁴ by him that saith ⁵ of him,

The Lord sware and will not repent himself,

Thou art a priest for ever); by so much also hath Jesus ²² become the surety of a better ⁶ covenant. And they indeed ²³ have been made priests many in number, because that by death they are hindered from continuing: but he, because ²⁴ he abideth for ever, ⁷ hath his priesthood ⁸ unchangeable. Wherefore also he is able to ²⁵ save ⁹ to the uttermost them that draw near unto God

¹ Or, of law ² Gr. hath partaken of. See ch. ii. 14. ³ Gr. indis-
 soluble. ⁴ Or, through ⁵ Or, unto ⁶ Or, testament ⁷ Or, hath a
 priesthood that doth not pass to another ⁸ Or, inviolable ⁹ Gr. completely.

through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than
27 the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself.

28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

3 1 ¹Now ²in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of
2 the Majesty in the heavens, a minister of ³the sanctuary, and of the true tabernacle, which the Lord pitched, not
3 man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer.

4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according
5 to the law; who serve *that which is a copy and shadow of the heavenly things*, even as Moses is warned of God when he is about to ⁴make the tabernacle: for, See, saith he,

that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ⁶ministry the more excellent, by how much also he is the mediator of a better ⁵covenant, which hath been enacted upon better promises. For if that first *covenant* had been faultless, then would no place have been sought for a second. For finding fault with them, ⁸he saith,

Behold, the days come, saith the Lord,

That I will ⁶make a new ⁵covenant with the house of Israel and with the house of Judah;

Not according to the ⁵cove-
nant that I made with their fathers

In the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my ⁵covenant,

And I regarded them not, saith the Lord.

For this is the ⁵covenant ¹⁰that ⁷I will make with the house of Israel

After those days, saith the Lord;

I will put my laws into their mind,

And on their heart also will I write them:

And I will be to them a God,

And they shall be to me a people:

¹ Or, Now to sum up what we are saying: We have &c.

² Or, holy things

⁴ Or, complete

⁵ Or, testament

² Gr. upon.

⁶ Gr. accomplish-

⁷ Gr. I will covenant.

- 11 And they shall not teach every man his fellow-citizen,
And every man his brother,
saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
- 12 For I will be merciful to their iniquities,
And their sins will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.
- 9 1 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein ¹ were the candlestick, and the table, and ² the shewbread; which is called ³ the Holy place. And after the second veil, the tabernacle which is called the Holy of ⁴ holies; having a golden ⁵ censer, and the ark of the covenant overlaid round about with gold, wherein ⁶ was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; ⁵ and above it cherubim of glory overshadowing ⁵ the mercy-seat; of which things we can ⁶ not now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second ⁷ the high priest alone, once in the year, not without blood, which he offereth for himself, and for the ⁸ errors of the people: the Holy Ghost this ⁸ signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable ⁹ for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with ¹⁰ meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.
- But Christ having come ¹¹ a high priest of ⁷ the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through ¹² the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if ¹³ the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the ¹⁴ blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse ⁸ your con-

¹ Or, are ² Gr. the setting forth of the loaves. ³ Or, altar of incense
⁴ Or, is ⁵ Gr. the propitiatory. ⁶ Gr. ignorances. ⁷ Some ancient authorities read the good things that are come. ⁸ Many ancient authorities read our.

science from dead works to
 15 serve the living God? And
 for this cause he is the medi-
 ator of a new ¹covenant, that
 a death having taken place
 for the redemption of the
 transgressions that were
 under the first ¹covenant,
 they that have been called
 may receive the promise of
 16 the eternal inheritance. For
 where a ¹testament is, there
 must of necessity ²be the
 death of him that made it.
 17 For a ¹testament is of force
³where there hath been death:
⁴for doth it ever avail while
 he that made it liveth?
 18 Wherefore even the first *cove-*
nant hath not been dedicated
 19 without blood. For when
 every commandment had been
 spoken by Moses unto all the
 people according to the law,
 he took the blood of the calves
 and the goats, with water
 and scarlet wool and hyssop,
 and sprinkled both the book
 20 itself, and all the people, say-
 ing, This is the blood of the
¹covenant which God com-
 21 manded to you-ward. More-
 over the tabernacle and all
 the vessels of the ministry he
 sprinkled in like manner with
 22 the blood. And according to
 the law, I may almost say,
 all things are cleansed with
 blood, and apart from shed-
 ding of blood there is no re-
 mission.
 23 It was necessary therefore
 that the copies of the things

in the heavens should be
 cleansed with these; but the
 heavenly things themselves
 with better sacrifices than
 these. For Christ entered ²⁴
 not into a holy place made
 with hands, like in pattern to
 the true; but into heaven
 itself, now to appear before
 the face of God for us: nor ²⁵
 yet that he should offer him-
 self often; as the high priest
 entereth into the holy place
 year by year with blood not
 his own; else must he often ²⁶
 have suffered since the found-
 ation of the world: but now
 once at the ⁵end of the ages
 hath he been manifested to
 put away sin ⁶by the sacrifice
 of himself. And inasmuch ²⁷
 as it is ⁷appointed unto men
 once to die, and after this
cometh judgement; so Christ ²⁸
 also, having been once offered
 to bear the sins of many,
 shall appear a second time,
 apart from sin, to them that
 wait for him, unto salvation.

For the law having a ¹⁰
 shadow of the good *things* to
 come, not the very image of
 the things, ⁸they can never
 with the same sacrifices year
 by year, which they offer con-
 tinually, make perfect them
 that draw nigh. Else would ²
 they not have ceased to be of-
 fered, because the worshippers,
 having been once cleansed,
 would have had no more con-
 science of sins? But in those ³
sacrifices there is a remem-

¹ The Greek word here used signifies both covenant and testament. ² Gr. be brought. ³ Gr. over the dead. ⁴ Or, for it doth never...liveth. ⁵ Gr. consummation ⁶ Or, by his sacrifice. ⁷ Gr. laid up for. ⁸ Some ancient authorities read it can.

brance made of sins year by
 4 year. For it is impossible
 that the blood of bulls and
 goats should take away sins.
 5 Wherefore when he cometh
 into the world, he saith,
 Sacrifice and offering thou
 wouldst not,
 But a body didst thou pre-
 pare for me;
 6 In whole burnt offerings
 and *sacrifices* for sin thou
 hadst no pleasure:
 7 Then said I, Lo, I am come
 (In the roll of the book it is
 written of me)
 To do thy will, O God.
 8 Saying above, Sacrifices and
 offerings and whole burnt
 offerings and *sacrifices* for sin
 thou wouldst not, neither
 hadst pleasure therein (the
 which are offered according
 9 to the law), then hath he said,
 Lo, I am come to do thy will.
 He taketh away the first, that
 he may establish the second.
 10¹ By which will we have been
 sanctified through the offer-
 ing of the body of Jesus
 11 Christ once for all. And
 every² priest indeed standeth
 day by day ministering and
 offering oftentimes the same
 sacrifices, the which can never
 12 take away sins: but he, when
 he had offered one sacrifice
 for³ sins for ever, sat down
 on the right hand of God;
 13 from henceforth expecting till
 his enemies be made the foot-
 14 stool of his feet. For by one
 offering he hath perfected for

ever them that are sanctified.
 And the Holy Ghost also¹⁵
 beareth witness to us: for
 after he hath said,

This is the⁴ covenant that¹⁶

⁵ I will make with them

After those days, saith the
 Lord;

I will put my laws on their
 heart,

And upon their mind also
 will I write them;

then saith he,

And their sins and their¹⁷
 iniquities will I remember
 no more.

Now where remission of these¹⁸
 is, there is no more offering
 for sin.

Having therefore, brethren,¹⁹
 boldness to enter into the
 holy place by the blood of
 Jesus, by the way which he²⁰
 dedicated for us, a new and
 living way, through the veil,
 that is to say, his flesh; and²¹
having a great priest over the
 house of God; let us draw²²
 near with a true heart in
⁶fulness of faith, having our
 hearts sprinkled from an evil
⁷conscience, and our body
 washed with pure water: let²³
 us hold fast the confession of
 our hope that it waver not;
 for he is faithful that pro-
 mised: and let us consider²⁴
 one another to provoke unto
 love and good works; not for-²⁵
 saking the assembling of our-
 selves together, as the custom
 of some is, but exhorting *one*
another; and so much the

¹ Or, In
 ever sat down &c.
 assurance

² Some ancient authorities read *high priest*.

⁴ Or, testament

⁵ Gr. I will covenant.

⁸ Or, sins, for

⁶ Or, full

⁷ Or, conscience: and having our body washed with pure
 water, let us hold fast

more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgement, and a ¹ fierceness of fire which shall devour the adversaries.

28 A man that hath set at nought Moses' law dieth without compassion on *the word of two* or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, ² an unholy thing, and hath done despite unto ³ the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used.

34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling

of your possessions, knowing ³ that ⁴ ye yourselves have a better possession and an abiding one. Cast not away ⁵ therefore your boldness, which hath great recompense of reward. For ye have need of ⁶ patience, that, having done the will of God, ye may receive the promise.

For yet a very little while, ⁷ He that cometh shall come, and shall not tarry.

But ⁸ my righteous one shall ⁹ live by faith:

And if he shrink back, my soul hath no pleasure in him.

But we are not ¹⁰ of them that ¹¹ shrink back unto perdition; but of them that have faith unto the ¹² saving of the soul.

Now faith is ¹³ the assurance ¹⁴ of things hoped for, the ¹⁵ proving of things not seen. For ¹⁶ therein the elders had witness borne to them. By faith we ¹⁷ understand that the ¹⁸ worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By ¹⁹ faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, ²⁰ God bearing witness ²¹ in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch ²² was translated that he should not see death; and he was not

¹ Or, jealousy ² Gr. a common thing. ³ Or, that ye have your own selves for a better possession ⁴ Some ancient authorities read ye have for yourselves a better possession. ⁵ Some ancient authorities read the righteous one. ⁶ Gr. of shrinking back...but of faith. ⁷ Or, gaining ⁸ Or, the giving substance to ⁹ Or, test ¹⁰ Gr. ages. ¹¹ The Greek text in this clause is somewhat uncertain. ¹² Or, over his gifts

found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own,¹ dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose² builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

13 These all died³ in faith, not

having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

By faith Abraham, being tried,⁴ offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he⁵ to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, be-

¹ Or, having taken up his abode in tents according to. ² Or, architect. ³ Or, of. ⁴ Gr. hath offered up. ⁵ Or, of

cause they saw he was a goodly child; and they were not afraid of the king's command-
 24 ment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's
 25 daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a
 26 season; accounting the reproach of ¹Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward.
 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By
 28 faith he ²kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch
 29 them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were
 30 swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days.
 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.
 32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and
 33 Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped
 34 the mouths of lions, quenched

the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were
³tortured, not accepting ⁴their deliverance; that they might obtain a better resurrection: and others had trial of mock-
 36 ings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, ³⁷they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goat-skins; being destitute, afflicted, evil entreated (of whom ³⁸the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And ³⁹these all, having had witness borne to them through their faith, received not the promise, God having ⁵provided some ⁴⁰better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing ¹12 we are compassed about with so great a cloud of witnesses, lay aside ⁶every weight, and the sin which ⁷doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus ²the ⁸author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the

¹ Or, the Christ ² Or, instituted Gr. hath made. ³ Or, beaten to death
⁴ Gr. the redemption. ⁵ Or, foreseen ⁶ Or, all cumbrance ⁷ Or, doth
 closely cling to us ⁸ Or, is admired of many ⁹ Or, captain

right hand of the throne of
 3 God. For consider him that
 hath endured such gainsaying
 of sinners against ¹themselves,
 that ye wax not weary, faint-
 4 ing in your souls. Ye have not
 yet resisted unto blood, stri-
 5 ving against sin: and ye have
 forgotten the exhortation,
 which reasoneth with you as
 with sons,

My son, regard not lightly
 the chastening of the
 Lord,

Nor faint when thou art
 reprov'd of him;

6 For whom the Lord loveth
 he chasteneth,

And scourgeth every son
 whom he receiveth.

7 ²It is for chastening that ye
 endure; God dealeth with you
 as with sons; for what son is
 there whom *his* father chasten-
 8 eth not? But if ye are with-
 out chastening, whereof all
 have been made partakers,
 then are ye bastards, and not

9 sons. Furthermore, we had
 the fathers of our flesh to
 chasten us, and we gave them
 reverence: shall we not much
 rather be in subjection unto
 the Father of ³spirits, and
 10 live? For they verily for a
 few days chastened *us* as
 seemed good to them; but
 he for *our* profit, that *we* may
 be partakers of his holiness.

11 All chastening seemeth for
 the present to be not joyous,
 but grievous: yet afterward
 it yieldeth peaceable fruit un-

to them that have been exer-
 cised thereby, *even the fruit*
 of righteousness. Wherefore ¹²
⁴lift up the hands that hang
 down, and the palsied knees;
 and make straight paths for ¹³
 your feet, that that which is
 lame be not ⁵turned out of
 the way, but rather be healed.

Follow after peace with all ¹⁴
 men, and the sanctification
 without which no man shall
 see the Lord: looking care- ¹⁵
 fully ⁶lest *there be* any man
 that ⁷falleth short of the grace
 of God; lest any root of bitter-
 ness springing up trouble *you*,
 and thereby the many be de-
 filed; ⁸lest *there be* any for- ¹⁶
 nicator, or profane person, as
 Esau, who for one mess of
 meat sold his own birthright.
 For ye know that even when ¹⁷
 he afterward desired to inherit
 the blessing, he was rejected
 (for he found no place of re-
 pentance), though he sought
 it diligently with tears.

For ye are not come unto ¹⁸
⁹a *mount* that might be touch-
 ed, and that burned with fire,
 and unto blackness, and dark-
 ness, and tempest, and the ¹⁹
 sound of a trumpet, and the
 voice of words; which *voice*
 they that heard intreated that
 no word more should be spo-
 ken unto them: for they could ²⁰
 not endure that which was
 enjoined, If even a beast touch
 the mountain, it shall be
 stoned; and so fearful was the ²¹
 appearance, that Moses said,

¹ Many authorities, some ancient, read *himself*.

² Or, *our spirits* ³ Or, *make straight*.

⁴ Or, *whether* ⁵ Or, *falleth back from*

kindled fire

⁶ Or, *Endure unto*

⁷ Or, *put out of*

⁸ Or, *a palpable and*

I exceedingly fear and quake:
 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, ¹and to ²innumerable
 23 hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of
 24 just men made perfect, and to Jesus the mediator of a new ³covenant, and to the blood of sprinkling that speaketh better ⁴than that of Abel.
 25 See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall* not we *escape*, who turn away from him ⁵that warneth from
 26 heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only,
 27 but also the heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.
 28 Wherefore, receiving a kingdom that cannot be shaken, let us have ⁶grace, whereby we may offer service well-pleasing to God with ⁷reverence and awe: for our God is a consuming fire.
 31 Let love of the brethren

continue. Forget not to shew ²love unto strangers: for thereby some have entertained angels unawares. Remember ³them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. *Let marriage be had in honour* ⁴among all, and *let the bed be undefiled*: for fornicators and adulterers God will judge.
⁵Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So ⁶that with good courage we say,

The Lord is my helper; I will not fear:

What shall man do unto me?

Remember them that had ⁷the rule over you, which spake unto you the word of God; and considering the issue of their ⁸life, imitate their faith. Jesus Christ *is* the same yesterday and to-day, *yea* and ¹⁰for ever. Be not carried away by ⁹divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that ¹¹occupied themselves were not profited. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those ¹¹beasts, whose blood is brought

¹ Or, and to innumerable hosts, the general assembly of angels, and the church &c. ² Gr. myriads of angels. ³ Or, testament. ⁴ Or, thank Abel. ⁵ Or, that is from heaven. ⁶ Or, thankfulness. ⁷ Or, godly fear. ⁸ Gr. Let your turn of mind be free. ⁹ Gr. manner of life. ¹⁰ Gr. unto the ages. ¹¹ Gr. walked.

into the holy place ¹ by the high priest *as an offering* for sin, are burned without the ¹² camp. Wherefore Jesus also, that he might sanctify the people through his own blood, ¹³ suffered without the gate. Let us therefore go forth unto him without the camp, bearing his ¹⁴ reproach. For we have not here an abiding city, but we seek after *the city* which is ¹⁵ to come. Through him ² then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. ¹⁶ But to do good and to communicate forget not: for with such sacrifices God is well ¹⁷ pleased. Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with ³ grief: for this *were* unprofitable for you. ¹⁸ Pray for us: for we are persuaded that we have a good conscience, desiring to

live honestly in all things. And I exhort *you* the more ¹⁹ exceedingly to do this, that I may be restored to you the sooner.

Now the God of peace, who ²⁰ brought again from the dead the great shepherd of the sheep ⁴ with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every good ⁵ thing to do his will, working in ⁶ us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory ⁷ for ever and ever. Amen.

But I exhort you, brethren, ²² bear with the word of exhortation: for I have written unto you in few words. Know ²³ ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

Salute all them that have ²⁴ the rule over you, and all the saints. They of Italy salute you.

Grace *be* with you all. ²⁵ Amen.

THE GENERAL EPISTLE OF JAMES.

¹ ¹ JAMES, a ³ servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, ⁹ greeting. ² Count it all joy, my bre-

thren, when ye fall into manifold ¹⁰ temptations; knowing ³ that the proof of your faith worketh patience. And let ⁴ patience have *its* perfect work,

¹ Gr. *through*. ² Some ancient authorities omit *then*. ³ Gr. *groaning*.
⁴ Or, *by* Gr. *in*. ⁵ Many ancient authorities read *work*. ⁶ Many ancient authorities read *you*. ⁷ Gr. *unto the ages of the ages*. ⁸ Gr. *bondservant*. ⁹ Gr. *wiseth* joy. ¹⁰ Or, *trial*.

that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall 6 be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven 7 by the wind and tossed. For let not that man think ¹ that he shall receive anything of 8 the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high estate: 10 and the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to 13 them that love him. Let no man say when he is tempted, I am tempted ² of God: for God ³ cannot be tempted with ⁴ evil, and he himself tempteth 14 no man: but each man is ⁵ tempted, when he is drawn away by his own lust, and 15 enticed. Then the lust, when it hath conceived, beareth sin:

and the sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved 16 brethren. Every good ⁶ gift ⁷ and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he 18 brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

⁷ Ye know *this*, my beloved 19 brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath 20 of man worketh not the righteousness of God. Wherefore 21 putting away all filthiness and overflowing of ⁸ wickedness, receive with meekness the ⁹ implanted word, which is able to save your souls. But be 22 ye doers of the word, and not hearers only, deluding your own selves. For if any one 23 is a hearer of the word, and not a doer, he is like unto a man beholding ¹⁰ his natural face in a mirror: for he be- 24 holdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh 25 into the perfect law, the *law* of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man 26

¹ Or, that a doubleminded man, unstable in all his ways, shall receive anything of the Lord. ² Gr. from. ³ Or, is untried in evil. ⁴ Gr. evil things.

⁵ Or, tempted by his own lust, being drawn away by it, and enticed. ⁶ Or, giving. ⁷ Or, Know ye. ⁸ Or malice. ⁹ Or, inborn. ¹⁰ Gr. the face of his birth.

¹thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is ²⁷vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

² ¹ My brethren, ²hold not the faith of our Lord Jesus Christ, *the* Lord of glory, with respect of persons. For if there come into your ³synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile ³clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my ⁴footstool; ⁴are ye not divided ⁵in your own mind, and become judges with evil ⁵thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to ⁶them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the ⁷judgement-seats? Do not they blaspheme the honourable name ⁸by the which ye are ⁸called? Howbeit if ye fulfil the royal law, according to

the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For ¹⁰whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. For he that ¹¹said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, ¹²as men that are to be judged by a law of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

What doth it profit, my ¹⁴brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister ¹⁵be naked, and in lack of daily food, and one of you say unto ¹⁶them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, ¹⁷if it have not works, is dead in itself. ⁷Yea, a man will ¹⁸say, Thou hast faith, and I have works: shew me *thy* faith apart from *thy* works, and I by my works will shew thee *my* faith. Thou believest that ¹⁹⁸God is one; thou doest well: the ⁹devils also believe, and

¹ Or, seemeth to be glory? ² Or, do ye, in accepting persons, hold the faith... ³ Or, assembly ⁴ Or, do ye not make distinctions among yourselves ⁵ Or, which was called upon you. ⁶ Or, But some one will say ⁷ Some ancient authorities read there is one God. ⁸ Or, because

20 shudder. But wilt thou know,
 O vain man, that faith apart
 21 from works is barren? Was
 not Abraham our father justified by works, in that he
 offered up Isaac his son upon
 22 the altar? ¹Thou seest that
 faith wrought with his works,
 and by works was faith made
 23 perfect; and the scripture
 was fulfilled which saith, And
 Abraham believed God, and
 it was reckoned unto him for
 righteousness; and he was
 24 called the friend of God. Ye
 see that by works a man is
 justified, and not only by faith.
 25 And in like manner was not
 also Rahab the harlot justified
 by works, in that she received
 the messengers, and sent them
 26 out another way? For as the
 body apart from the spirit is
 dead, even so faith apart from
 works is dead.

3 1 Be not many teachers, my
 brethren, knowing that we
 shall receive ²heavier judge-
 2 ment. For in many things
 we all stumble. If any stum-
 bleth not in word, the same
 is a perfect man, able to bridle
 3 the whole body also. Now if
 we put the horses' bridles into
 their mouths, that they may
 obey us, we turn about their
 4 whole body also. Behold, the
 ships also, though they are so
 great, and are driven by rough
 winds, are yet turned about by
 a very small rudder, whither
 the impulse of the steersman

willeth. So the tongue also ⁵
 is a little member, and boast-
 eth great things. Behold,
³how much wood is kindled
 by how small a fire! And the ⁶
 tongue is ⁴a fire: ⁵the world of
 iniquity among our members
 is the tongue, which defileth
 the whole body, and setteth
 on fire the wheel of ⁶nature,
 and is set on fire by hell. For ⁷
 every⁷ kind of beasts and birds,
 of creeping things and things
 in the sea, is tamed, and hath
 been tamed ⁸by ⁹mankind:
 but the tongue can no man ⁸
 tame; *it is a restless evil, it is*
 full of deadly poison. There- ⁹
 with bless we the Lord and
 Father; and therewith curse
 we men, which are made after
 the likeness of God: out of ¹⁰
 the same mouth cometh forth
 blessing and cursing. My
 brethren, these things ought
 not so to be. Doth the foun- ¹¹
 tain send forth from the same
 opening sweet *water* and bit-
 ter? can a fig tree, my bre- ¹²
 thren, yield olives, or a vine
 figs? neither *can* salt water
 yield sweet.

Who is wise and under- ¹³
 standing among you? let him
 shew by his good life his
 works in meekness of wisdom.
 But if ye have bitter jealousy ¹⁴
 and faction in your heart,
 glory not and lie not against
 the truth. This wisdom is ¹⁵
 not *a wisdom* that cometh
 down from above, but is earth-

¹ Or, *Seest thou...perfect?* ² Gr. *greater.* ³ Or, *how great a forest*
⁴ Or, *a fire, that world of iniquity: the tongue is among our members that*
which &c. ⁵ Or, *that world of iniquity, the tongue, is among our members*
that which &c. ⁶ Or, *birth* ⁷ Gr. *nature.* ⁸ Or, *unto* ⁹ Gr. *the*
human nature.

16 ly, ¹sensual, ²devilish. For where jealousy and faction are, there is confusion and 17 every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without ³variance, without 18 hypocrisy. And the fruit of righteousness is sown in peace ⁴for them that make peace.

4 1 Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that 2 war in your members? Ye lust, and have not: ye kill, and ⁵covet, and cannot obtain: ye fight and war; ye have not, 3 because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may spend 4 it in your pleasures. Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. 5 Or think ye that the scripture ⁶speaketh in vain? ⁷Doth the spirit which ⁸he made to dwell in us long unto envying? 6 But he giveth ⁹more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. 7 Be subject therefore unto God; but resist the devil, and he 8 will flee from you. Draw nigh to God, and he will draw

nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and ⁹weep: let your laughter be turned to mourning, and your joy to heaviness. Humble ¹⁰yourselves in the sight of the Lord, and he shall exalt you.

Speak not one against ¹¹another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One *only* is the lawgiver and ¹²judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, ¹³To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know ¹⁴not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. ¹⁵For that ye ought to say, If ¹⁶the Lord will, we shall both live, and do this or that. But now ye glory in your ¹⁷vauntings: all such glorying is evil. To him therefore ¹⁸that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich, weep ¹⁹and howl for your miseries

¹ Or, natural Or, animal ² Gr. demoniacal. ³ Or, doubtfulness
Or, partiality ⁴ Or, by ⁵ Gr. are jealous. ⁶ Or, saith in vain,
⁷ Or, The spirit which he made to dwell in us he yearneth for even unto
jealous envy. Or, That spirit which he made to dwell in us yearneth for us
even unto jealous envy. ⁸ Some ancient authorities read dwelleth in us.
⁹ Gr. a greater grace. ¹⁰ Gr. Instead of your saying.

that are coming upon you.
 2 Your riches are corrupted, and your garments are moth-
 3 eaten. Your gold and your silver are rusted; and their rust shall be for a testimony¹ against you, and shall eat your flesh as fire. Ye have laid up your treasure in the
 4 last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sa-
 5 baoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaugh-
 6 ter. Ye have condemned, ye have killed the righteous one; he doth not resist you.
 7 Be patient therefore, brethren, until the² coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until³ it receive the
 8 early and latter rain. Be ye also patient; stablish your hearts: for the² coming of the
 9 Lord is at hand. Murmur not, brethren, one against another, that ye be not judged; behold, the judge standeth
 10 before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name
 11 of the Lord. Behold, we call them blessed which endured: ye have heard of the⁴ patience of Job, and have seen the end

of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my¹² brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but⁵ let your yea be yea, and your nay, nay; that ye fall not under judgement.

Is any among you suffering? ¹³ let him pray. Is any cheerful? let him sing praise. Is any ¹⁴ among you sick? let him call for the elders of the church; and let them pray over him, ⁶ anointing him with oil in the name of the Lord: and ¹⁵ the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess ¹⁶ therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a ¹⁷ man of like ⁷ passions with us, and he prayed ⁸ fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the ¹⁸ heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among ¹⁹ you do err from the truth, and one convert him; ⁹ let him ²⁰ know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

¹ Or, unto ² Gr. presence. ³ Or, he ⁴ Or, endurance ⁵ Or, let yours be the yea, yea, and the nay, nay Compare Matt. v. 37. ⁶ Or, having anointed. ⁷ Or, nature ⁸ Gr. with prayer. ⁹ Some ancient authorities read know ye.

THE FIRST EPISTLE GENERAL OF PETER.

- 1 ¹ PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- ² Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.
- ⁶ Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold ¹ temptations, that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not ⁸ having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and ² full of glory: receiving the ⁹ end of your faith, *even* the salvation of *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should* come unto you: searching what ¹¹ time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings ³ of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you ⁴ by the ⁵ Holy Ghost sent forth from heaven; which things angels desire to look into.
- Wherefore girding up the ¹³ loins of your mind, be sober and set your hope perfectly on the grace that ⁶ is to be

¹ Or, *trials* ² Gr. *glorified*. ³ Gr. *unto*. ⁴ Gr. *in*. ⁵ Or, *Holy Spirit* ⁶ Gr. *is being brought*.

brought unto you at the revelation of Jesus Christ;
 14 as children of obedience, not fashioning yourselves according to your former lusts in *the time of your ignorance*:
 15 but ¹like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am
 17 holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in
 18 fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood,
 19 as of a lamb without blemish and without spot, *even the*
 20 *blood* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of
 21 the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope
 22 might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another
 23 ²from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the

word of ³God, which liveth and abideth. For, 24

All flesh is as grass,
 And all the glory thereof as the flower of grass.

The grass withereth, and the flower falleth:

But the ⁴word of the Lord ²⁵abideth for ever.

And this is the ⁴word of good tidings which was preached unto you.

Putting away therefore all ¹2

⁵wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as new- ²

born babes, long for the ⁶spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have ³

tasted that the Lord is gracious: unto whom coming, a ⁴living stone, rejected indeed of men, but with God elect,

⁷precious, ye also, as living ⁵stones, are built up ⁸a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because ⁶

it is contained in ⁹scripture, Behold, I lay in Zion a chief corner stone, elect,

⁷precious:
 And he that believeth on

¹⁰him shall not be put to shame.

¹¹For you therefore which believe is the ¹²preciousness: but for such as disbelieve,

The stone which the builders rejected,

¹ Or, like the Holy One which called you ² Many ancient authorities read from a clean heart.

³ Or, God who liveth ⁴ Gr. saying. ⁵ Or, malice ⁶ Gr. reasonable. ⁷ Or, honourable. ⁸ Or, a spiritual house for a holy priesthood ⁹ Or, a scripture ¹⁰ Or, it ¹¹ Or, in your

right ¹² Or, honour

The same was made the head of the corner;
 8 and,
 A stone of stumbling, and a rock of offence;
 1 for they² stumble at the word, being disobedient: whereunto also they were appointed.
 9 But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light:
 10 which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.
 11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul;
 12 having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.
 13 Be subject to every³ ordinance of man for the Lord's sake: whether it be to the
 14 king, as supreme; or unto governors, as sent⁴ by him for vengeance on evil-doers and for praise to them that
 15 do well. For so is the will of God, that by well-doing ye should put to silence the
 16 ignorance of foolish men: as free, and not⁵ using your free-

dom for a cloke of⁶ wickedness, but as bondservants of God. Honour all men. Love⁷ the brotherhood. Fear God. Honour the king.

⁷ Servants, be in subjection⁸ to your masters with all fear; not only to the good and gentle, but also to the froward. For this is⁹ acceptable, if for¹⁰ conscience⁹ toward God a man endureth griefs, suffering wrongfully. For what glory²⁰ is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is⁸ acceptable with God. For here²¹ unto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was²² guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed¹⁰ himself to him that judgeth righteously: who his own²⁴ self¹¹ bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose¹² stripes ye were healed. For²⁵ ye were going astray like sheep; but are now returned unto the Shepherd and¹³ Bishop of your souls.

In like manner, ye wives,¹³ be in subjection to your own husbands; that, even if any obey not the word, they may

¹ Gr. who. ² Or, stumble, being disobedient to the word. ³ Gr. creation.
⁴ Gr. through. ⁵ Gr. having. ⁶ Or, malice. ⁷ Gr. Household-servants.
⁸ Gr. grace. ⁹ Gr. of. ¹⁰ Or, his cause. ¹¹ Or, carried up...to the tree.
¹² Gr. bruise. ¹³ Or, Overseer.

without the word be gained by the ¹behaviour of their ²wives; beholding your chaste ¹behaviour *coupled* with fear. ³Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting ⁴on apparel; but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great ⁵price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own ²husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not ³put in fear by any terror.

⁷Ye husbands, in like manner, dwell with *your wives* according to knowledge, giving honour ⁴unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that *your prayers* be not hindered.

⁸Finally, *be* ye all likeminded, ⁵compassionate, loving as brethren, tenderhearted, hum-
⁹bleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit

¹⁰a blessing. For,
He that would love life,
And see good days,
Let him refrain his tongue
from evil,

And his lips that they
speak no guile:

And let him turn away ¹¹from evil, and do good;

Let him seek peace, and
pursue it.

For the eyes of the Lord ¹²are upon the righteous,

And his ears unto their
supplication:

But the face of the Lord is
upon them that do evil.

And who is he that will ¹³harm you, if ye be zealous of that which is good? But and ¹⁴if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; but sanctify in ¹⁵your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; ¹⁶that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For ¹⁷it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also ¹⁸suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went ¹⁹and preached unto the spirits in prison, which aforetime ²⁰were disobedient, when the longsuffering of God waited

¹ Or, manner of life ² Or, husbands (as Sarah...ye are become), doing well, and not being afraid ³ Or, afraid with ⁴ Gr. unto the female vessel, as weaker, ⁵ Gr. sympathetic. ⁶ Many ancient authorities read died.
12-6

in the days of Noah, while the ark was a preparing, ¹wherein few, that is, eight souls, were saved through ²¹water: which also ²after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the ³interrogation of a good conscience toward God, through the resurrection of Jesus Christ; ²²who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

⁴ ¹ Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same ⁴mind; for he that hath suffered in the flesh hath ²ceased ⁵from sin; that ⁶ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will ³of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with ⁷them into the same ⁷excess of riot, speaking evil of ⁵you: who shall give account to him that is ready to judge the quick and ⁶the dead. For unto this end ⁸was the gospel preached even to the dead, that they might

be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is ⁷at hand: be ye therefore of sound mind, and be sober unto ⁹prayer: above all things ⁸being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man ¹¹speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion ¹⁰for ever and ever. Amen.

Beloved, think it not strange ¹²concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inso- ¹³much as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye ¹⁴are reproached ¹¹for the name of Christ, blessed *are ye*; because the *Spirit* of glory and the Spirit of God resteth upon you. For let none of you ¹⁵

¹ Or, into which few, that is, eight souls, were brought safely through water
² Or, in the antitype ³ Or, inquiry ⁴ Or, appeal ⁵ Or, thought ⁶ Or, he no longer...his time ⁷ Some
 ancient authorities read unto sins. ⁸ Or, were the good tidings preached ⁹ Gr. prodgers. ¹⁰ Gr.
 flood ¹¹ Or, unto the ages of the ages. ¹² Gr. in.

suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5 1 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, ¹exercising the oversight, not of constraint, but willingly, ²according unto God; nor yet for filthy lucre, ³but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the ⁴flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. ⁵³Likewise, ye younger, be sub-

ject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves ⁶therefore under the mighty hand of God, that he may exalt you in due time; casting ⁷all your anxiety upon him, because he careth for you. Be sober, be watchful: your ⁸adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in ⁹your faith, knowing that the same sufferings are ¹⁰accomplished in your ¹¹brethren who are in the world. And the God ¹²of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself ¹³perfect, stablish, strengthen ¹⁴you. To him *be* the dominion ¹⁵for ever and ever. Amen.

By Silvanus, ¹⁶our faithful ¹⁷brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. ¹⁸She ¹⁹that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. Salute one another with a ²⁰kiss of love.

Peace be unto you all that are in Christ.

¹ Some ancient authorities omit *exercising the oversight*.

ancient authorities omit *according unto God*.

² Or, *Likewise...elder; yea, all of you one to another.*

³ *Gird yourselves with humility*

⁴ Or, *the*

⁵ *being accomplished.*

⁶ *Gr. brotherhood.*

⁷ Or, *restore*

⁸ *Many an-*

⁹ *Gr. unto the ages of the ages.*

¹⁰ *Gr. the.*

¹¹ *That is, The church, or, The sister.*

¹² Some an-

¹³ *Or, Likewise...elder; yea, all*

¹⁴ *of you one to another.*

¹⁵ *Gird yourselves with humility*

¹⁶ Or, *the*

¹⁷ *being accomplished.*

¹⁸ *Gr. brotherhood.*

¹⁹ Or, *restore*

²⁰ *Many an-*

²¹ *Gr. the.*

THE SECOND EPISTLE GENERAL OF PETER.

- 1 ¹Simon Peter, a ²servant and apostle of Jesus Christ, to them that have obtained ³a like precious faith with us in the righteousness of ⁴our God and Saviour Jesus Christ:
- 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;
- 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us ⁵by his own glory and virtue;
- 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of ⁶the divine nature, having escaped from the corruption that is in the world
- 5 by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your*
- 6 virtue knowledge; and in *your* knowledge ⁷temperance; and in *your* ⁷temperance patience; and in *your* patience godli-
- 7 ness; and in *your* godliness love of the brethren; and in *your* love of the brethren love.
- For if these things are yours ⁸and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he ⁹that lacketh these things is blind, ⁸seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the ¹⁰more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall ¹¹be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.
- Wherefore I shall be ready ¹²always to put you in remembrance of these things, though ye know them, and are established in the truth which is with *you*. And I think it ¹³right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of ¹⁴my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will ¹⁵give diligence that at every time ye may be able after my

¹ Many ancient authorities read *Symeon*. ² Gr. *bondservant*. ³ Gr. *an equally precious*. ⁴ Or, our God and the Saviour. ⁵ Some ancient authorities read *through glory and virtue*. ⁶ Or, a. ⁷ Or, self-control. ⁸ Or, closing his eyes.

¹decease to call these things
¹⁶to remembrance. For we did
 not follow cunningly devised
 fables, when we made known
 unto you the power and ²com-
 ing of our Lord Jesus Christ,
 but we were eyewitnesses of
¹⁷his majesty. For he ³received
 from God the Father honour
 and glory, when there ⁴came
 such a voice to him from the
 excellent glory, This is my
 beloved Son, in whom I am
¹⁸well pleased: and this voice
 we *ourselves* heard ⁵come out
 of heaven, when we were with
¹⁹him in the holy mount. And
 we have the word of prophecy
made more sure; whereunto
 ye do well that ye take heed,
 as unto a lamp shining in a
⁶dark place, until the day
 dawn, and the day-star arise
²⁰in your hearts: knowing this
 first, that no prophecy of scrip-
 ture is of ⁷private interpreta-
²¹tion. For no prophecy ever
⁸came by the will of man: but
 men spake from God, being
 moved by the ⁹Holy Ghost.

² ¹ But there arose false pro-
 phets also among the people,
 as among you also there shall
 be false teachers, who shall
 privily bring in ¹⁰destructive
 heresies, denying even the
 Master that bought them,
 bringing upon themselves
²swift destruction. And many
 shall follow their lascivious
 doings; by reason of whom
 the way of the truth shall be

evil spoken of. And in covet-³
 ousness shall they with feigned
 words make merchandise of
 you: whose sentence now from
 of old lingereth not, and their
 destruction slumbereth not.
 For if God spared not angels ⁴
 when they sinned, but ¹¹cast
 them down to ¹²hell, and com-
 mitted them to ¹³pits of dark-
 ness, to be reserved unto judge-
 ment; and spared not the ⁵
 ancient world, but preserved
 Noah with seven others, ¹⁴a
 preacher of righteousness,
 when he brought a flood upon
 the world of the ungodly; and ⁶
 turning the cities of Sodom
 and Gomorrah into ashes con-
 demned them with an over-
 throw, having made them
 an example unto those that
 should live ungodly; and de-⁷
 livered righteous Lot, sore dis-
 tressed by the lascivious life
 of the wicked (for that right-⁸
 eous man dwelling among
 them, in seeing and hearing,
¹⁵vexed *his* righteous soul from
 day to day with *their* lawless
 deeds): the Lord knoweth how ⁹
 to deliver the godly out of
 temptation, and to keep the
 unrighteous under punish-
 ment unto the day of judge-
 ment; but chiefly them that ¹⁰
 walk after the flesh in the lust
 of defilement, and despise
 dominion. Daring, selfwilled,
 they tremble not to rail at
¹⁶dignities: whereas angels, ¹¹
 though greater in might and

¹ Or, departure ² Gr. presence. ³ Gr. having received. ⁴ Gr. was
 brought...by the majestic glory. ⁶ Gr. brought. ⁶ Gr. squalid. ⁷ Or,
 special ⁸ Gr. was brought. ⁹ Or, Holy Spirit ¹⁰ Or, sects of per-
 dition ¹¹ Or, cast them into dungeons ¹² Gr. Tartarus. ¹³ Some
 ancient authorities read chains. ¹⁴ Gr. a herald. ¹⁵ Gr. tormented.
¹⁶ Gr. glories.

power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born ¹mere animals ²to be taken and destroyed, railing in matters whereof they are ignorant, shall in their ³destroying ¹³surely be destroyed, suffering wrong as the hire of wrongdoing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their ⁴love-feasts while they ¹⁴feast with you; having eyes full of ⁵adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; ¹⁵forsaking the right way, they went astray, having followed the way of Balaam the son of ⁶Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. ¹⁷These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been ¹⁸reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them ¹⁹that live in error; promising them liberty, while they themselves are bondservants of corruption; for of ⁷whom a man is overcome, of the same is he

also brought into bondage. For if, after they have escaped ²⁰the defilements of the world through the knowledge of ⁸the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them ²¹not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has ²²happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

This is now, beloved, the ¹³second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the ²words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, ³that ⁹in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the ⁴promise of his ¹⁰coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For ⁵this they wilfully forget, that there were heavens from of

¹ Gr. *natural*. ² Or, to take and to destroy ³ Or, *corruption* ⁴ Many ancient authorities read *deceivings*. ⁵ Gr. *an adulteress*. ⁶ Many ancient authorities read *Bosor*. ⁷ Or, *what* ⁸ Many ancient authorities read *our*. ⁹ Gr. *in the last of the days*. ¹⁰ Gr. *presence*.

old, and an earth compacted out of water and ¹amidst water, by the word of God; ⁶by which means the world that then was, being overflowed with water, perished: ⁷but the heavens that now are, and the earth, by the same word have been ²stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

⁸ But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years ⁹as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should ¹⁰come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the ³elements shall be dissolved with fervent heat, and the earth and the works that are therein ¹¹shall be ⁴burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, ¹²looking for and ⁵earnestly desiring the ⁶coming of the

day of God, by reason of which the heavens being on fire shall be dissolved, and the ³elements shall melt with fervent heat? But, according to ¹³his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing ¹⁴that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the long-¹⁵suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all ¹⁶his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye ¹⁷therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace ¹⁸and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and ⁷for ever. Amen.

¹ Or, *through* ² Or, *stored with fire* ³ Or, *heavenly bodies* ⁴ The most ancient manuscripts read *discovered*. ⁵ Or, *hastening* ⁶ Gr. *presence*.
⁷ Gr. *unto the day of eternity*.

THE FIRST EPISTLE GENERAL OF

JOHN.

- 1 ¹ THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the ¹ Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son
- 4 Jesus Christ: and these things we write, that ² our joy may be fulfilled.
- 5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not
- 7 the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us
- from all sin. If we say that ⁸ we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say ¹⁰ that we have not sinned, we make him a liar, and his word is not in us.
- My little children, these ¹² things write I unto you, that ye may not sin. And if any man sin, we have an ³ Advocate with the Father, Jesus Christ the righteous: and he ² is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we ³ know him, if we keep his commandments. He that ⁴ saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his ⁵ word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he ⁶ abideth in him ought himself also to walk even as he walked.
- Beloved, no new command-⁷

¹ Or, word ² Many ancient authorities read your. ³ Or, Comforter
Or, Helper Gr. Paraclete.

ment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. ¹I have written unto you, little children, because ye know the Father. ¹I have written unto you, fathers, because ye know him which is from the beginning. ¹I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love

the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest ²how that they all are not of us. And ye have an anointing from the Holy One, ³and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and ⁴because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the

¹ Or, *I wrote* ² Or, *that not all are of us*
authorities read and ye all know. ⁴ Or, *that*

³ Some very ancient

25 Father. And this is the promise which he promised ¹us, even the life eternal. These things have I written unto you concerning them that would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, ²and is true, and is no lie, and even as it taught you, ²⁸³ye abide in him. And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed ⁴before him at his ⁵coming. If ye know that he is righteous, ⁶ye know that every one also that doeth righteousness is begotten of him.

3 ¹ Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, ²because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if ⁷he shall be manifested, we shall be like him; for we shall see ³him even as he is. And every one that hath this hope *set* on him purifieth himself, even ⁴as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that

he was manifested to ⁸take away sins; and in him is no sin. Whosoever abideth in ⁶him sinneth not: whosoever sinneth hath not seen him, neither ⁹knoweth him. *My* ⁷little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the ⁸devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of ⁹God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the ¹⁰children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the ¹¹message which ye heard from the beginning, that we should love one another: not as Cain ¹²was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the ¹³world hateth you. We know ¹⁴that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother ¹⁵is a murderer: and ye know that no murderer hath eter-

¹ Some ancient authorities read you. *and even as &c.*

² Or, so it is true, and is no lie; ³ Or, abide ye

⁴ Or, know ye

⁵ Or, bear sins

⁶ Or, from him. ⁷ Or, hath known

⁸ Or, presence.

nal life abiding in him.
 16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love
 17 of God abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and truth.
 18 Hereby shall we know that we are of the truth, and shall
 19 assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and
 20 knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God;
 21 and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should
 22 believe in the name of his Son Jesus Christ, and love one another, even as he
 23 gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.
 4 1 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world.
 2 Hereby know ye the Spirit

of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which
 3 confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, *my* 4 little children, and have overcome them: because greater is he that is in you than he that is in the world. They 5 are of the world: therefore speak they *as* of the world, and the world heareth them. We are of God: he that 6 knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one 7 another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not 8 knoweth not God; for God is love. Herein was the love 9 of God manifested 4 in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not 10 that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so 11 loved us, we also ought to love one another. No man 12 hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know 13

¹ *Gr. persuade.*
 read *diminute* Jesus.

² *Gr. believe the name.*
⁴ Or, in our case

³ Some ancient authorities

we that we abide in him, and he in us, because he hath
 14 given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour
 15 of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in
 16 him, and he in God. And we know and have believed the love which God hath ¹in us. God is love; and he that abideth in love abideth in God, and God abideth in
 17 him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world.
 18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is
 19 not made perfect in love. We love, because he first loved
 20 us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, ²cannot love God whom
 21 he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.
 5 1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.
 2 Hereby we know that we love the children of God, when we love God, and do his commandments. For this is the

love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is begotten ⁴of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is ⁵he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by ⁶water and blood, even Jesus Christ; not ³with the water only, but ³with the water and ³with the blood. And it is ⁷the Spirit that beareth witness, because the Spirit is the truth. For there are three ⁸who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of ⁹men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on ¹⁰the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is ¹¹this, that God gave unto us eternal life, and this life is in his Son. He that hath the ¹²Son hath the life; he that hath not the Son of God hath not the life.

These things have I written ¹³unto you, that ye may know that ye have eternal life, even

¹ Or, in our case ² Many ancient authorities read, how can he love God whom he hath not seen? ³ Gr. in.

unto you that believe on the name of the Son of God.
 14 And this is the boldness which we have toward him, that, if we ask anything according to his will, he hear-
 15 eth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have
 16 asked of him. If any man see his brother sinning a sin not unto death,¹ he shall ask, and God will give him life for them that sin not unto death. There is ²a sin unto death: not concerning this do I say that he should make
 17 request. All unrighteousness

is sin: and there is ²a sin not unto death.

We know that whosoever ¹⁸is begotten of God sinneth not; but he that was begotten of God keepeth ³him, and the evil one toucheth him not. We know that we are of God, ¹⁹and the whole world lieth in the evil one. And we know ²⁰that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard ²¹yourself from idols.

THE SECOND EPISTLE OF JOHN.

1 THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that
 2 know the truth; for the truth's sake which abideth in us, and it shall be with us for ever:
 3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
 4 I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment
 5 from the Father. And now I beseech thee, lady, not as though I wrote to thee a

new commandment, but that which we had from the beginning, that we love one another. And this is love, ⁶that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone ⁷forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to ⁸yourself, that ye ⁴lose not the things which ⁵we have wrought, but that ye receive a full reward. Whosoever ⁹

¹ Or, he shall ask and shall give him life, even to them &c. ² Or, sin
³ Or, himself ⁴ Or, destroy ⁵ Many ancient authorities read ye.

¹ goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the
 10 Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no
 11 greeting: for he that giveth

him greeting partaketh in his evil works.

Having many things to ¹² write unto you, I would not write *them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. The children of thine elect ¹³ sister salute thee.

THE THIRD EPISTLE OF JOHN.

1 THE elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy
 3 soul prospereth. For I ² rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walk-
 4 est in truth. Greater ³ joy have I none than ⁴ this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal;
 6 who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
 7 because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may

be fellow-workers with the truth.

I wrote somewhat unto the ⁹ church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, ¹⁰ I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. Beloved, imi- ¹¹ tate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath ¹² the witness of all men, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

I had many things to write ¹³ unto thee, but I am unwilling

¹ Or, *take the lead*
bear witness
that I may hear

² Or, rejoice greatly, when brethren come and
³ Some ancient authorities read grace.

⁴ Or, these things.

to write *them* to thee with ink
 14 and pen: but I hope shortly
 to see thee, and we shall speak

face to face. Peace *be* unto
 thee. The friends salute thee.
 Salute the friends by name.

THE GENERAL EPISTLE OF JUDE.

1 JUDAS, a ¹servant of Jesus
 Christ, and brother of James,
²to them that are called, be-
 loved in God the Father, and
 2 kept for Jesus Christ: Mercy
 unto you and peace and love
 be multiplied.

3 Beloved, while I was giving
 all diligence to write unto
 you of our common salvation,
 I was constrained to write
 unto you exhorting you to
 contend earnestly for the
 faith which was once for all
 4 delivered unto the saints. For
 there are certain men crept
 in privily, *even* they who were
 of old set forth unto this
 condemnation, ungodly men,
 turning the grace of our God
 into lasciviousness, and deny-
 ing ⁵our only Master and
 Lord, Jesus Christ.

5 Now I desire to put you in
 remembrance, though ye know
 all things once for all, how
 that ⁴the Lord, having saved
 a people out of the land of
 Egypt, ⁵afterward destroyed
 6 them that believed not. And
 angels which kept not their
 own principality, but left their

proper habitation, he hath
 kept in everlasting bonds
 under darkness unto the
 judgement of the great day.
 Even as Sodom and Go-
 7 morrah, and the cities about
 them, having in like manner
 with these given themselves
 over to fornication, and gone
 after strange flesh, are set
 forth ⁶as an example, suffer-
 ing the punishment of eternal
 fire. Yet in like manner ⁸
 these also in their dreamings
 defile the flesh, and set at
 nought dominion, and rail at
 7 dignities. But Michael the ⁹
 archangel, when contending
 with the devil he disputed
 about the body of Moses,
 durst not bring against him
 a railing judgement, but said,
 The Lord rebuke thee. But ¹⁰
 these rail at whatsoever things
 they know not: and what
 they understand naturally,
 like the creatures without
 reason, in these things are
 they ⁸destroyed. Woe unto ¹¹
 them! for they went in the
 way of Cain, and ⁹ran riot-
 ously in the error of Balaam

¹ Gr. bondservant.

and kept for Jesus Christ, being called

Lord Jesus Christ

the second time.

through

² Or, to them that are beloved in God the Father,

³ Or, the only Master, and our

⁴ Many very ancient authorities read Jesus.

⁵ Gr.

⁶ Or, as an example of eternal fire, suffering punish-

ment ⁷ Gr. glories.

⁸ Or, corrupted

⁹ Or, cast themselves away

for hire, and perished in the
 12 gainsaying of Korah. These
 are they who are ¹hidden
 rocks in your love-feasts when
 they feast with you, shepherds
 that without fear feed them-
 selves; clouds without water,
 carried along by winds; au-
 tumn trees without fruit,
 twice dead, plucked up by the
 13 roots; wild waves of the sea,
 foaming out their own ²shame;
 wandering stars, for whom
 the blackness of darkness
 hath been reserved for ever.
 14 And to these also Enoch, the
 seventh from Adam, prophe-
 sied, saying, Behold, the Lord
 came with ³ten thousands of
 15 his holy ones, to execute judge-
 ment upon all, and to convict
 all the ungodly of all their
 works of ungodliness which
 they have ungodly wrought,
 and of all the hard things
 which ungodly sinners have
 16 spoken against him. These
 are murmurers, complainers,
 walking after their lusts (and
 their mouth speaketh great
 swelling words), shewing re-
 spect of persons for the sake
 of advantage.
 17 But ye, beloved, remember

ye the words which have been
 spoken before by the apostles
 of our Lord Jesus Christ;
 how that they said to you, In ¹⁸
 the last time there shall be
 mockers, walking after ⁴their
 own ungodly lusts. These are ¹⁹
 they who make separations,
⁵sensual, having not the
 Spirit. But ye, beloved, build- ²⁰
 ing up yourselves on your
 most holy faith, praying in
 the Holy Spirit, keep your- ²¹
 selves in the love of God,
 looking for the mercy of our
 Lord Jesus Christ unto eter-
 nal life. ⁶And on some have ²²
 mercy, ⁷who are in doubt;
 and some save, snatching ²³
 them out of the fire; and on
 some have mercy with fear;
 hating even the garment spot-
 ted by the flesh.

Now unto him that is able ²⁴
 to guard you from stumbling,
 and to set you before the pre-
 sence of his glory without
 blemish in exceeding joy, to ²⁵
 the only God our Saviour,
 through Jesus Christ our Lord,
 be glory, majesty, dominion
 and power, before all time,
 and now, and ⁸for evermore.
 Amen.

¹ Or, spots ² Gr. shames. ³ Gr. his holy myriads. ⁴ Gr. their
 own lusts of ungodliness.
⁵ Or, natural Or, animal ⁶ The Greek
 text in this passage (And..Are) is somewhat uncertain. ⁷ Or, while they
 dispute with you ⁸ Gr. unto all the ages.

THE REVELATION

OF

S. JOHN THE DIVINE.

1 ¹ THE Revelation of Jesus Christ, which God ¹ gave him to shew unto his ² servants, *even* the things which must shortly come to pass: and he sent and signified ³ *it* by his angel unto his servant John; ² who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all ³ things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

⁴ JOHN to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and ⁴ which is to come; and from the seven Spirits which are ⁵ before his throne; and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and ⁵ loosed us from our sins ⁶ by his blood; ⁶ and he made us to be a king-

dom, to be priests unto his God and Father; to him be the glory and the dominion ⁷ for ever and ever. Amen. Behold, he cometh with the ⁷ clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

I am the Alpha and the ⁸ Omega, saith ⁸ the Lord God, ⁹ which is and which was and ⁴ which is to come, the Almighty.

I John, your brother and ⁹ partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the ¹⁰ Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou ¹¹ seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and

¹ Or, gave unto him, to shew unto his servants the things &c. ² Gr. bondservants: and so throughout this book. ³ Or, them. ⁴ Or, which cometh. ⁵ Many authorities, some ancient, read washed. ⁶ Gr. in. ⁷ Gr. unto the ages of the ages. Many ancient authorities omit of the ages. ⁸ Or, the Lord, the God. ⁹ Or, he which.

unto Thyatira, and unto Sardis, and unto Philadelphia, ¹²and unto Laodicea. And I turned to see the voice which spake with me. And having turned I saw seven golden ¹³¹candlesticks; and in the midst of the ¹candlesticks one like unto ²a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden ¹⁴girdle. And his head and his hair were white as white wool, *white* as snow; and his eyes ¹⁵were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. ¹⁶And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the ¹⁸first and the last, and the Living one; and I ³was dead, and behold, I am alive ⁴for evermore, and I have the keys ¹⁹of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass ²⁰hereafter; the mystery of the seven stars which thou sawest ⁵in my right hand, and the seven golden ¹candlesticks. The seven stars are the angels

of the seven churches: and the seven ¹candlesticks are seven churches.

To the angel of the church ¹²in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden ¹candlesticks: I know ²thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and ³didst bear for my name's sake, and hast not grown weary. But I have *this* ⁴against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy ⁶candlestick out of its place, except thou repent. But this thou hast, that thou ⁵hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him ⁷hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the ⁷Paradise of God.

And to the angel of the ⁸church in Smyrna write;

These things saith the first and the last, which ³was dead, and lived *again*: I know thy ⁹tribulation, and thy poverty

¹ Gr. *lampstands*.
unto the ages of the ages.
garden: as in Gen. ii, 8.

² Or, the Son of man
⁵ Gr. upon.

³ Gr. became.
⁶ Gr. *lampstand*.

⁴ Gr.
⁷ Or,

(but thou art rich), and the ¹blasphemy of them which say they are Jews, and they are not, but are a synagogue
 10 of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; ²and ye shall have ³tribulation ten days. Be thou faithful unto death, and I will give thee the crown of
 11 life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.
 12 And to the angel of the church in Pergamum write;
 These things saith he that hath the sharp two-edged
 13 sword: I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days ⁴of Antipas my witness, my faithful one, who was killed among you, where
 14 Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.
 15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.
 16 Repent therefore; or else I

come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him ⁷hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the angel of the ¹⁸church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, ¹⁹and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have ²⁰*this* against thee, that thou sufferest ⁶the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she ²¹should repent; and she will eth not to repent of her fornication. Behold, I do cast ²²her into a bed, and them that commit adultery with her into great tribulation, except they repent of ⁸her works. And I will kill her children ²³with ⁷death; and all the churches shall know that I am he which searcheth the

¹ Or, *reviling* ² Some ancient authorities read and may have. ³ Gr. *a tribulation of ten days.* ⁴ The Greek text here is somewhat uncertain.
⁵ Many authorities, some ancient, read *thy wife.* ⁶ Many ancient authorities read *their.* ⁷ Or, *pestilence*

- reins and hearts: and I will give unto each one of you according to your works.
- 24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other
- 25 burden. Howbeit that which ye have, hold fast till I come.
- 26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of ¹iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:
- 28 and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.
- 31 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and

2 thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have

3 found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon

thee. But thou hast a few⁴ names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall⁵ thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him⁶ hear what the Spirit saith to the churches.

And to the angel of the⁷ church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know⁸ thy works (behold, I have⁹ set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give⁹ of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Be¹⁰ cause thou didst keep the word of my patience, I also will keep thee from the hour of ⁴trial, that *hour* which is to come upon the whole⁵ world, to ⁶try them that dwell upon the earth. I ¹¹

¹ Or, iron; as vessels of the potter, are they broken authorities read not found thy works.

⁶ Gr. inhabited earth. ⁸ Or, tempt

⁹ Gr. given.

² Many ancient
⁴ Or, temptation.

come quickly: hold fast that which thou hast, that no one
 12 take thy crown. He that overcometh, I will make him a pillar in the ¹temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.
 13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of
 15 the creation of God: I know thy works, that thou art neither cold nor hot: I would
 16 thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my
 17 mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and
 18 blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes,
 19 that thou mayest see. As many as I love, I reprove

and chasten: be zealous therefore, and repent. Behold, I ²⁰ stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will ²¹ give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him ²² hear what the Spirit saith to the churches.

After these things I saw, ¹ 4 and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must ² come to pass hereafter. Straightway ² I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that ³ sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. And round about the throne ⁴ *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne ⁵ *proceed* lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

¹ Or, sanctuary: and so throughout this book.
After these things straightway &c.

² Or, come to pass.

6 and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and
7 behind. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a
8 flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and ¹which
9 is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth ²for
10 ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth ²for ever and ever, and shall cast their crowns before the throne,
11 saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

51 And I saw ³in the right hand of him that sat on the throne a book written within and on the back, close sealed ⁴with seven seals. And I saw

a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or ¹on the earth, or under the earth, was able to open the book, or to look thereon. And ⁴I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith ⁵unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the ⁶midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the ⁴seven Spirits of God, sent forth into all the earth. And ⁷he came, and he ⁵taketh it out of the right hand of him that sat on the throne. And when ⁸he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new ⁹song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and ¹⁰madest them *to be* unto our

¹ Or, *which cometh* ² Gr. unto the ages of the ages.

⁴ Some ancient authorities omit seven.

⁵ Gr. hath taken.

⁷ Gr. on.

God a kingdom and priests;
and they reign upon the earth.

11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thou-

12 sands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, ¹for ever
14 and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

3 1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come².

2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come².

And another horse came forth, ⁴a red horse: and to him that sat thereon it was given to take ³peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the ⁵third seal, I heard the third living creature saying, Come². And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice ⁶in the midst of the four living creatures saying, A ⁴measure of wheat for a ⁵penny, and three measures of barley for a ⁵penny; and the oil and the wine hurt thou not.

And when he opened the ⁷fourth seal, I heard the voice of the fourth living creature saying, Come². And I saw, ⁸and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with ⁶death, and by the wild beasts of the ⁹earth.

And when he opened the ⁹fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and ¹⁰they cried with a great voice, saying, How long, O Master, the holy and true, dost thou

¹ Gr. *unto the ages of the ages.*

² Some ancient authorities read *the peace of the earth.*

³ *cheniz, a small measure.*

⁴ Or, *pestilence*

⁵ Some ancient authorities add *and*

⁶ Gr.

⁷ See marginal note on Matt. xviii. 28.

not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should ¹ be fulfilled.

¹² And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind.

¹⁴ And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their

¹⁵ places. And the kings of the earth, and the princes, and the ² chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the moun-

¹⁶ tains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the ¹⁷ wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?

⁷ ¹ After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no

wind should blow on the earth, or on the sea, or upon any tree. And I saw another ² angel ascend from the sun-rising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, ³ neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the ⁴ number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Of the tribe of Judah *were* ⁵ sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve ⁶ thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon ⁷ twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

Of the tribe of Zebulun ⁸ twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

After these things I saw, and ⁹ ¹⁰

¹ Some ancient authorities read have fulfilled their course. ² Or, military tribunes Gr. chiliarchs.

behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and
 10 palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.
 11 And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped
 12 God, saying, Amen: ¹Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God ²for ever
 13 and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence
 14 came they? And I ³said unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of
 15 the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle
 16 over them. They shall hunger no more, neither thirst any more; neither shall the

sun strike upon them, nor any heat: for the Lamb which ¹⁷is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

And when he opened the ¹⁸seventh seal, there followed a silence in heaven about the space of half an hour. And ²I saw the seven angels which stand before God; and there were given unto them seven trumpets.

And another angel came ³and stood ⁴over the altar, having a golden censer; and there was given unto him much incense, that he should ⁵add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of ⁴the incense, ⁶with the prayers of the saints, went up before God out of the angel's hand. And the angel ⁷taketh the ⁵censer; and he filled it with the fire of the altar, and cast it ⁸upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

And the seven angels which ⁶had the seven trumpets prepared themselves to sound.

And the first sounded, and ⁷there followed hail and fire, mingled with blood, and they were cast ⁸upon the earth: and the third part of the earth was burnt up, and the

¹ Gr. *The blessing, and the glory, &c.*

² Gr. *have said.* ³ Or, *at* ⁴ Gr. *give.*

⁵ Or, *into*

⁶ Gr. *unto the ages of the ages.*

⁷ Or, *for* ⁸ Gr. *hath taken.*

- earth lifted up his right hand
 6 to heaven, and swore by him that liveth ¹for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, ²and the sea and the things that are therein, that there shall be ³time
 7 no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the
 8 prophets. And the voice which I heard from heaven, I heard it again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and
 9 upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly
 11 was made bitter. And they say unto me, Thou must prophesy again ⁴over many peoples and nations and tongues and kings.
 11 ¹ And there was given me a reed like unto a rod: ⁵and one said, Rise, and measure
- the temple of God, and the altar, and them that worship therein. And the court which ²is without the temple ⁶leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. And I will give unto my two ³witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These ⁴are the two olive trees and the two ⁷candlesticks, standing before the Lord of the earth. And if any man de- ⁵sireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. These ⁶have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And when they shall have ⁷finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And ⁸their ⁸dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from ⁹among the peoples and tribes

¹ Gr. unto the ages of the ages.
 the sea and the things that are therein.

⁶ Gr. saying. ⁶ Gr. cast without.

² Some ancient authorities omit and

³ Or, delay ⁴ Or, concerning

⁷ Gr. lampstands. ⁸ Gr. carcass.

- and tongues and nations do *men* look upon their ¹dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.
- 10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell
- 11 on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them
- 12 which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies be-
- 13 held them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake ²seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign
- 16 ³for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces,

and worshipped God, saying, ¹⁷ We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. And ¹⁸ the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

And there was opened the ¹⁹ temple of God that is in heaven; and there was seen in his temple the ark of his ⁴covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

And a great sign was seen ¹ ¹² in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and ² she crieth out, travelling in birth, and in pain to be delivered. And there was seen ³ another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail ⁴ draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour

¹ Gr. *carcase*.
ages of the ages.

² Gr. *names of men*, seven thousand.
⁴ Or, *testament*

³ Gr. *unto the*

5 her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.
 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
 7 And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole¹ world; he was cast down to the earth, and his angels were
 10 cast down with him. And I heard a great voice in heaven, saying, ²Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God
 11 day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.
 12 Therefore rejoice, O heavens, and ye that ³dwell in them. Woe for the earth and for

the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw¹³ that he was cast down to the earth, he persecuted the woman which brought forth the man child. And there were¹⁴ given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of¹⁵ his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And¹⁶ the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the¹⁷ dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and¹⁸ he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast² which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion:

¹ Gr. inhabited earth. ² Or, Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's.
³ Gr. tabernacle.

and the dragon gave him his power, and his throne, and
 3 great authority. And *I saw* one of his heads as though it had been ¹smitten unto death; and his death-stroke was healed: and the whole earth wondered after the
 4 beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to
 5 war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority ²to continue
 6 forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that
 7 ³dwell in the heaven. ⁴And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.
 8 And all that dwell on the earth shall worship him, *every one* whose name hath not been ⁵written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him
 9 hear. ⁶If any man ⁷is for captivity, into captivity he goeth: if any man shall kill

with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast ¹¹coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth ¹²all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he ¹³doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth ¹⁴them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given *unto* ¹⁵him to give breath to it, *even* to the image of the beast, ⁸that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And ¹⁶he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

¹ Gr. *slain*. ² Or, *to do his works during* See Dan. xi. 28. ³ Gr. *tabernacle*. ⁴ Some ancient authorities omit *And it was given...overcome them*. ⁵ Or, *written from the foundation of the world in the book...slain*.
⁶ The Greek text in this verse is somewhat uncertain. ⁷ Or, *leadeth into captivity*. ⁸ Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

17 and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is ¹Six hundred and sixty and six.

14: And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice* of harpers harping with their 3 harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. 4 These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. 5 And in their mouth was found no lie: they are without blemish.

And I saw another angel⁶ flying in mid heaven, having an eternal gospel to proclaim unto them that ²dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a ⁷great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel,⁸ followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third,⁹ followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of ¹⁰the wine of the wrath of God, which is ³prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up ⁴for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the ¹²patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from 13

¹ Some ancient authorities read Six hundred and sixteen.
² Gr. mingled.

⁴ Gr. unto ages of ages.

³ Gr. still.

heaven saying, Write, Blessed are the dead which die ¹in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

- 14 And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto ²a son of man, having on his head a golden crown, and in
15 his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ³over-ripe.
16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
17 And another angel came out from the temple which is in heaven, he also having
18 a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully
19 ripe. And the angel cast his sickle into the earth, and gathered the ⁴vintage of the earth, and cast it into the winepress, the great winepress,
20 of the wrath of God. And the winepress was trodden without the city, and there came out blood from the wine-

press, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign in ¹15 heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

And I saw as it were a ²glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing ⁵by the glassy sea, having harps of God. And they sing the song ³of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ⁶ages. Who shall not ⁴fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

And after these things I ⁵saw, and the temple of the tabernacle of the testimony in heaven was opened: and there ⁶came out from the temple the seven angels that had the seven plagues, arrayed ⁷with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living ⁷creatures gave unto the seven angels seven golden bowls full

¹ Or, in the Lord. From henceforth, yea, saith the Spirit.
² Or, the Son.
³ Gr. dried up.
⁴ Gr. vine.
⁵ Or, upon.
⁶ Many ancient authorities read nations.
⁷ Many ancient authorities read in linen.

of the wrath of God, who
 8 liveth ¹for ever and ever. And
 the temple was filled with
 smoke from the glory of God,
 and from his power; and
 none was able to enter into
 the temple, till the seven
 plagues of the seven angels
 should be finished.

16 1 And I heard a great voice
 out of the temple, saying to
 the seven angels, Go ye, and
 pour out the seven bowls of
 the wrath of God into the
 earth.

2 And the first went, and
 poured out his bowl into the
 earth; and ²it became a noi-
 some and grievous sore upon
 the men which had the mark
 of the beast, and which wor-
 shipped his image.

3 And the second poured out
 his bowl into the sea; and
²it became blood as of a dead
 man; and every ³living soul
 died, *even* the things that were
 in the sea.

4 And the third poured out
 his bowl into the rivers and
 the fountains of the waters;

5 ⁴and ²it became blood. And
 I heard the angel of the
 waters saying, Righteous art
 thou, which art and which
 wast, thou Holy One, because
 6 thou didst thus ⁵judge: for
 they poured out the blood of
 saints and prophets, and blood
 hast thou given them to
 7 drink: they are worthy. And
 I heard the altar saying, Yea,
 O Lord God, the Almighty,

true and righteous are thy
 judgements.

And the fourth poured out ⁸his
 bowl upon the sun; and
 it was given unto ⁶it to scorch
 men with fire. And men were ⁹scorched
 with great heat: and
 they blasphemed the name of
 the God which hath the power
 over these plagues; and they
 repented not to give him
 glory.

And the fifth poured out ¹⁰his
 bowl upon the throne of
 the beast; and his kingdom
 was darkened; and they gnawed
 their tongues for pain, and ¹¹they
 blasphemed the God of
 heaven because of their pains
 and their sores; and they re-
 pentened not of their works.

And the sixth poured out ¹²his
 bowl upon the great river,
 the river Euphrates; and the
 water thereof was dried up,
 that the way might be made
 ready for the kings that *come*
 from the sunrising. And I ¹³saw
coming out of the mouth
 of the dragon, and out of the
 mouth of the beast, and out
 of the mouth of the false
 prophet, three unclean spirits,
 as it were frogs: for they are ¹⁴spirits
 of ⁷devils, working
 signs; which go forth ⁸unto
 the kings of the whole ⁹world,
 to gather them together unto
 the war of the great day of
 God, the Almighty. (Behold, ¹⁵I
 come as a thief. Blessed
 is he that watcheth, and keep-
 eth his garments, lest he walk

¹ Gr. unto the ages of the ages.

² Or, there came

³ Gr. soul of life.

⁴ Some ancient authorities read and they became.

⁵ Or, judge.

Because

they...prophets, thou hast given them blood also to drink

⁶ Or, him

⁷ Gr. demons.

⁸ Or, upon

⁹ Gr. inhabited earth.

- naked, and they see his shame.)
 16 And they gathered them together into the place which is called in Hebrew Har-Magedon.
 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done:
 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since ¹there were men upon the earth, so great an earthquake, so mighty.
 19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness
 20 of his wrath. And every island fled away, and the mountains were not found.
 21 And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
 17 ¹ And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth
- were made drunken with the wine of her fornication. And ³he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, ²full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed ⁴in purple and scarlet, and ³decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, ⁴even the unclean things of her fornication, and upon her forehead ⁵a name written, ⁵MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the ⁶woman drunken with the blood of the saints, and with the blood of the ⁶martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto ⁷me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast ⁸that thou sawest was, and is not; and is about to come up out of the abyss, ⁷and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written ⁸in the book of life from the foundation of the world, when they behold the beast, how that he was,

¹ Some ancient authorities read *there was a man.*
² Or, *gilded.*

³ Or, *and of the unclean things*
⁴ Or, *and he goeth.*

⁵ Or, *witnesses*
⁶ Gr. *on.*

⁷ Or, *names full of*
⁸ Or, *a*

⁹ Some ancient

and is not, and ¹shall come.
 9 Here is the ²mind which hath wisdom. The seven heads are seven mountains, on which
 10 the woman sitteth: and ³they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a
 11 little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into
 12 perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the
 13 beast, for one hour. These have one mind, and they give their power and authority
 14 unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they
 also shall overcome that are with him, called and chosen
 15 and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and
 16 tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn
 17 her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their

kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which ⁴reigneth over the kings of the earth.

After these things I saw ¹⁸ another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And ² he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of ⁵devils, and a ⁶hold of every unclean spirit, and a ⁶hold of every unclean and hateful bird. For ⁷by ⁸the ³wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her ⁹wantonness.

And I heard another voice ⁴ from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for ⁵her sins ¹⁰have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she ⁶ rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she ⁷ glorified herself, and waxed ¹¹wanton, so much give her

¹ Gr. shall be present. ² Or, meaning ³ Or, there are ⁴ Gr. hath a kingdom. ⁵ Or, demons. ⁶ Or, prison ⁷ Some authorities read of the wine...have drunk. ⁸ Some ancient authorities omit the wine of. ⁹ Or, luxury ¹⁰ Or, slave together ¹¹ Or, luxurious

of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see
 8 mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is ¹the Lord God which
 9 judged her. And the kings of the earth, who committed fornication and lived ²wanton-ly with her, shall weep and wail over her, when they look upon the smoke of her
 10 burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement
 11 come. And the merchants of the earth weep and mourn over her, for no man buyeth their ³merchandise any more;
 12 ³merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass,
 13 and iron, and marble; and cinnamon, and ⁴spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and
 14 ⁵merchandise of horses and chariots and ⁶slaves; and ⁶souls of men. And the fruits which thy soul lusted after are gone from thee, and all

things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. The mer-
 15 chants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe, ¹⁶the great city, she that was arrayed in fine linen and purple and scarlet, and ⁷decked with gold and precious stone and pearl! for in one ¹⁷hour so great riches is made desolate. And every ship-master, and every one that saileth any whither, and mariners, and as many as ⁸gain their living by sea, stood afar off, and cried out as they ¹⁸looked upon the smoke of her burning, saying, What *city* is like the great city? And they ¹⁹cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over ²⁰her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

And ⁹a strong angel took ²¹up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more

¹ Some ancient authorities omit the Lord.
 cargo. ⁴ Gr. *amomum*. ⁶ Gr. bodies.

⁸ Gr. *work the sea*. ⁹ Gr. *one*.

² Or, luxuriously. ³ Gr.
⁶ Or, lives. ⁷ Gr. *gilded*.

- 22 at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, ¹of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all
- 23 in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.
- 24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.
- 19 ¹ After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong
- 2 to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand.
- 3 And a second time they ²say, Hallelujah. And her smoke goeth up ³for ever and ever.
- 4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hal-
- 5 lelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye
- his servants, ye that fear him, the small and the great. And I heard as it were the ⁶voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let ⁷us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given ⁸unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And he saith unto ⁹me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And ¹⁰I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
- And I saw the heaven open ¹¹ed; and behold, a white horse, and he that sat thereon, ⁴called Faithful and True; and in righteousness he doth judge and make war. And his eyes ¹²are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed ¹³

¹ Some ancient authorities omit of whatsoever craft. ² Gr. have said.
³ unto the ages of the ages. ⁴ Some ancient authorities omit called.

- in a garment ¹sprinkled with blood: and his name is called
- 14 The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen,
- 15 white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the ²winepress of the fierceness of the wrath of Almighty God.
- 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw ³an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great
- 18 supper of God; that ye may eat the flesh of kings, and the flesh of ⁴captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse,
- 20 and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them

that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and ²¹the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

And I saw an angel coming ¹20 down out of heaven, having the key of the abyss and a great chain ⁵in his hand. And he laid hold on the ²dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the ³abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and ⁴they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived ⁵not until the thousand years should be finished. This is the first resurrection. Blessed ⁶

¹ Some ancient authorities read dipped in. ² Gr. winepress of the wine of the fierceness. ³ Gr. one. ⁴ Or, military tribunes Gr. chiliarcha. ⁵ Gr. upon.

and holy is he that hath part in the first resurrection: over these the second death hath no ¹power; but they shall be priests of God and of Christ, and shall reign with him ²a thousand years.

7 And when the thousand years are finished, Satan shall be loosed out of his prison, ⁸and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is ⁹as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down ³out of heaven, ¹⁰and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night ⁴for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place ¹²for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of

the things which were written in the books, according to their works. And the sea ¹³gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death ¹⁴and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. And if any was not ¹⁵found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven ¹⁶and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw ¹⁷the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great ¹⁸voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall ¹⁹dwell with them, and they shall be his peoples, and God himself shall be with them, ²⁰and be their God: and he shall wipe away ²¹every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he ²²that sitteth on the throne said, Behold, I make all

¹ Or, *authority* ² Some ancient authorities read *the* ³ Some ancient authorities insert *from God*.
⁴ Or, *unto the ages of the ages*.
⁵ Or, *the holy city Jerusalem coming down new out of Heaven*.
⁶ Or, *tabernacle*.
⁷ Some ancient authorities omit, *and be their God*.

things new. And he saith,
¹ Write: for these words are
 6 faithful and true. And he
 said unto me, They are come
 to pass. I am the Alpha and
 the Omega, the beginning and
 the end. I will give unto
 him that is athirst of the
 fountain of the water of life
 7 freely. He that overcometh
 shall inherit these things;
 and I will be his God, and
 8 he shall be my son. But for
 the fearful, and unbelieving,
 and abominable, and mur-
 derers, and fornicators, and
 sorcerers, and idolaters, and
 all liars, their part *shall be*
 in the lake that burneth with
 fire and brimstone; which is
 the second death.

9 And there came one of the
 seven angels who had the
 seven bowls, who were laden
 with the seven last plagues;
 and he spake with me, saying,
 Come hither, I will shew thee
 the bride, the wife of the
 10 Lamb. And he carried me
 away in the Spirit to a moun-
 tain great and high, and
 shewed me the holy city Jeru-
 salem, coming down out of
 11 heaven from God, having the
 glory of God: her ²light was
 like unto a stone most pre-
 cious, as it were a jasper
 12 stone, clear as crystal: having
 a wall great and high; having
 twelve ³gates, and at the
³gates twelve angels; and
 names written thereon, which
 are the names of the twelve
 tribes of the children of Is-
 13 rael: on the east were three

³gates; and on the north
 three ³gates; and on the
 south three ³gates; and on
 the west three ³gates. And 14
 the wall of the city had twelve
 foundations, and on them
 twelve names of the twelve
 apostles of the Lamb. And 15
 he that spake with me had
 for a measure a golden reed
 to measure the city, and the
³gates thereof, and the wall
 thereof. And the city lieth 16
 foursquare, and the length
 thereof is as great as the
 breadth: and he measured
 the city with the reed, twelve
 thousand furlongs: the length
 and the breadth and the
 height thereof are equal.
 And he measured the wall 17
 thereof, a hundred and forty
 and four cubits, according to
 the measure of a man, that
 is, of an angel. And the 18
 building of the wall thereof
 was jasper: and the city was
 pure gold, like unto pure
 glass. The foundations of 19
 the wall of the city were
 adorned with all manner of
 precious stones. The first
 foundation was jasper; the
 second, ⁴sapphire; the third,
 chalcedony; the fourth, eme-
 rald; the fifth, sardonyx; the 20
 sixth, sardius; the seventh,
 chrysolite; the eighth, beryl;
 the ninth, topaz; the tenth,
 chrysoprase; the eleventh,
⁵jacinth; the twelfth, ame-
 thyst. And the twelve ³gates 21
 were twelve pearls; each one
 of the several ³gates was of
 one pearl: and the street of

¹ Or, Write, These words are faithful and true.
² Gr. portals. ⁴ Or, lapis lazuli ⁵ Or, sapphire

³ Gr. luminary.

the city was pure gold, ¹as it
 22 were transparent glass. And
 I saw no temple therein: for
 the Lord God the Almighty,
 and the Lamb, are the temple
 23 thereof. And the city hath
 no need of the sun, neither of
 the moon, to shine upon it:
 for the glory of God did
 lighten it, ²and the lamp
 24 thereof is the Lamb. And
 the nations shall walk ³amidst
 the light thereof: and the
 kings of the earth do bring
 25 their glory into it. And the
⁴gates thereof shall in no wise
 be shut by day (for there shall
 26 be no night there): and they
 shall bring the glory and the
 honour of the nations into it:
 27 and there shall in no wise
 enter into it anything ⁵un-
 clean, or he that ⁶maketh an
 abomination and a lie: but
 only they which are written
 in the Lamb's book of life.
 22 ¹And he shewed me a river of
 water of life, bright as crystal,
 proceeding out of the throne
 2 of God and of ⁷the Lamb, in
 the midst of the street there-
 of. And on this side of the
 river and on that was ⁸the
 tree of life, bearing twelve
⁹manner of fruits, yielding its
 fruit every month: and the
 leaves of the tree were for the
 3 healing of the nations. And
 there shall be ¹⁰no curse any
 more: and the throne of God
 and of the Lamb shall be
 therein: and his servants

shall do him service; and ⁴
 they shall see his face; and
 his name *shall be* on their
 foreheads. And there shall ⁵
 be night no more; and they
 need no light of lamp, neither
 light of sun; for the Lord
 God shall give them light:
 and they shall reign ¹¹for ever
 and ever.

And he said unto me, These ⁶
 words are faithful and true:
 and the Lord, the God of the
 spirits of the prophets, sent
 his angel to shew unto his
 servants the things which
 must shortly come to pass.
 And behold, I come quickly. ⁷
 Blessed is he that keepeth the
 words of the prophecy of this
 book.

And I John am he that ⁸
 heard and saw these things.
 And when I heard and saw,
 I fell down to worship before
 the feet of the angel which
 shewed me these things. And ⁹
 he saith unto me, See thou do
 it not: I am a fellow-servant
 with thee and with thy bre-
 thren the prophets, and with
 them which keep the words
 of this book: worship God.

And he saith unto me, Seal ¹⁰
 not up the words of the pro-
 phecy of this book; for the
 time is at hand. He that is ¹¹
 unrighteous, let him do un-
 righteousness ¹²still: and he
 that is filthy, let him be made
 filthy ¹²still: and he that is
 righteous, let him do right-

¹ Or, transparent as glass ² Or, and the Lamb, the lamp thereof
³ Or, by ⁴ Gr. portals. ⁵ Gr. common. ⁶ Or, doeth ⁷ Or, the
 Lamb. In the midst of the street thereof, and on either side of the river,
 was the tree of life ⁸ Or, a tree ⁹ Or, crops of fruit ¹⁰ Or, no more
 anything accursed ¹¹ Gr. unto the ages of the ages. ¹² Or, yet more

- eousness ¹still: and he that is holy, let him be made holy
 12 ¹still. Behold, I come quickly; and my ²reward is with me, to render to each man
 13 according as his work is. I am the Alpha and the Omega, the first and the last, the
 14 beginning and the end. Blessed are they that wash their robes, that they may have
³the right to come to the tree of life, and may enter in by the ⁴gates into the city.
 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and ⁵maketh a lie.
 16 I Jesus have sent mine angel to testify unto you these things ⁶for the churches. I am the root and the offspring of David, the bright, the morning star.
 17 ⁷And the Spirit and the

bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man ¹⁸that heareth the words of the prophecy of this book, If any man shall add ⁸unto them, God shall add ⁸unto him the plagues which are written in this book: and if any man ¹⁹shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, ⁹which are written in this book.

He which testifieth these ²⁰things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord ²¹Jesus ¹⁰be ¹¹with the saints. Amen.

¹ Or, yet more ² Or, wages ³ Or, the authority over ⁴ Gr. portals.
⁵ Or, doeth ⁶ Gr. over. ⁷ Or, Both ⁸ Gr. upon.
⁹ Or, even from the things which are written ¹⁰ Some ancient authorities add Christ. ¹¹ Two ancient authorities read with all.

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xi.

CLASSES OF PASSAGES.

- I. Strike out "S." (i.e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαίμονιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15—17.

- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

- III. 7 Against "to his baptism" add marg. Or, *for baptism*
 10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.
- VI. 11 Let the marg. read Gr. *our bread for the coming day*, or, *our needful bread*. So in Luke xi. 3.
 27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.
- VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"
- IX. 6, 8 For "power" read "authority" (see marg. 4) So in Mark ii. 10; Luke v. 24.
- X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.
- XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29.]
 31 "unto men" strike out the marg.
- XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.
- XX. 1 For "that is" read "that was"
- XXII. 23 For marg. 4 read "Many ancient authorities read *saying*."
- XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."
 23 For "judgment" read "justice" So in Luke xi. 42.

XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.

XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.

VII. 4 For "wash" read "bathe" [comp. Luke xi. 38.]

X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
32 "and they that followed" etc. omit the marg.

45 For "For verily" etc. read "For the Son of man also" etc.

XI. 24 For "have received" read "receive" with marg. Gr. *received*.

XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.⁵ So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.

70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.

II. 34 For "and rising up" read "and the rising"

37 For "even for" read "even unto"

III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.⁵

20 For "added yet this above all" read "added this also to them all"

IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.

VI. 16 For "was the traitor" read "became a traitor"

VIII. 3 For "Chuzas" read "Chuzas"

29 For "commanded" read "was commanding"

33 For "were choked" read "were drowned"

IX. 12 For "victuals" read "provisions"

18 For "alone" read "apart"

46 For "should be greatest" read "was the greatest"

XI. 38 For "washed" read "bathed himself" [comp. Mark vii. 4.]

XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled*.)

XIII. 32 "I am perfected" add marg. Or, I end my course

- XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*.)
- XVII. 6 Read "If ye had faith" etc. and "it would obey you."
 11 For "through the midst of" read "along the borders of" and substitute the present text for marg.³
- XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*
 7 For "and he" etc. read "and yet he" etc. with the marg. Or, *and is he slow to punish on their behalf?*
- XIX. 29 For "*the mount of Olives*" read "Olivet" So in xxi. 37; see Acts i. 12.
 42 "day" add marg. Some ancient authorities read *thy day*.
 "peace" add marg. Some ancient authorities read *thy peace*.
- XX. 20 "rule" add marg. Or, *ruling power*
- XXII. 24 For "is accounted" read "was accounted"
 70 For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.
- XXIII. 2 "Christ a king" omit the marg.
 15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him*.
 23 For "instant" read "urgent"
 46 Let margin and text exchange places.
- XXIV. 30 Read "he took the bread and blessed; and breaking it he gave to them"
 38 For "reasonings" read "questionings"

JOHN.

- I. 3, 10, 17 Substitute the marginal rendering for the text.
- II. 17 For "The zeal of thine house" read "Zeal for thy house"
- III. 20 For "ill" read "evil" So in v. 29.
 29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]
- V. 27 Substitute the marginal rendering for the text.
- VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet*.
 21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.
 23 "a man every whit whole" add marg. Gr. *a whole man sound*.
 38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly*.)

JOHN VIII. 24—ACTS OF THE APOSTLES XX. 28. 411

- VIII. 24, 28 "I am *he*" omit marg.¹ (and the corresponding portion of marg.⁴) So in xiii. 19.
 25 Substitute for the present marg.² Or, *Altogether that which I also speak unto you*
 26 "unto the world" omit marg.³ "Gr. *into*."
 44 For "stood" read "standeth" and omit marg.⁶
 52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]
 58 For "was" read "was born" and omit marg.²
 X. 8 "before me" add marg. Some ancient authorities omit *before me*.
 XII. 43 For "the glory of men . . . the glory of God" read "the glory that is of men . . . the glory that is of God"
 XIV. 1 Let marg.³ and the text exchange places.
 14 For "shall ask me anything" read "shall ask anything" and let marg.¹ read Many ancient authorities add *me*.
 XVI. 25, 29 For "proverbs" read "dark sayings"
 XVII. 24 For "I will" read "I desire"
 XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70.]
 XXI. 7 "was naked" add marg. Or, *had on his under garment only*.

ACTS OF THE APOSTLES.

- II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.
 III. 21 For "since the world began" read "from of old"
 VIII. 16 For "he was fallen" read "it was fallen"
 XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*."
 XIV. 9 "made whole" omit marg.¹
 XV. 18 For "from the beginning of the world" read "from of old"
 23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.
 XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.
 XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)
 XX. 23 For "God" read "the Lord" (with marg. Some ancient

- XXI. 10 For "many days" read "some days"
- XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*
- 35 For "hear thy cause" read "hear thee fully"
- XXIV. 17 For "many years" read "some years"
- XXV. 3 For "laying wait" read "laying a plot"
- XXVI. 28 "With but" etc. add marg. Or, *In a little time*
- 29 "whether with little" etc. add marg. Or, *both in little and in great, i.e. in all respects*
- XXVII. 37 Omit marg.³

ROMANS.

- I. 17 For "by faith" read "from faith" and omit the marg.
- 18 For "hold down" read "hinder"
- II. 12 "have sinned" add marg. Gr. *sinned*.
- 13 For "a law" read "the law"
- 14 For "which have no" read "that have not the"
- For "having no" read "not having the"
- 14, 15 Enclose in a parenthesis.
- 15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*
- 18 In marg.⁹ for "provest" read "dost distinguish"
- 22 Omit the marg.
- III. 9 For "in worse case" read "better" and omit the marg.
- 21 Begin a paragraph.
- 23 "have sinned" add marg. Gr. *sinned*.
- 25 "set forth" omit marg.⁷ ("purposed")
- For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.⁹
- 31 Make a paragraph of verse 31.
- IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.
- V. 1 For "let us have" read "we have" and in marg.² read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).
- 7 Omit marg.⁸ ("that which is good")
- VI. 7 "justified" add marg. Or, *released*
- VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

ROMANS VIII. 3—I. CORINTHIANS VIII. 8. 413

- VIII. 3 Let marg.⁹ ("*and for sin*") and the text exchange places.
 5, 6, 9, 13 For "*spirit*" read "*Spirit*"
 13 For "*mortify*" read "*put to death*" and omit marg.²
 24 For "*by*" read "*in*" (with marg. Or, *by*)
 26 For "*himself*" read "*itself*"
 34 For "*shall condemn*" read "*condemneth*"
- IX. 5 For marg.⁶ read Or, *flesh: he who is over all, God, be blessed for ever*
 22 "*willing*" add marg. Or, *although willing*
- XI. 11 Begin the paragraph here instead of at ver. 13.
- XII. 1 For "*reasonable*" read "*spiritual*" with marg. Gr. *belonging to the reason*.
 6 Omit marg.¹ ("*the faith*")
 19 Let marg.⁷ ("*the wrath of God*") and the text exchange places.

1 CORINTHIANS.

- I. 18 For "*are perishing . . . are being saved*" read "*perish . . . are saved*" and put the present text into the marg.
 19 For "*And . . . reject*" read "*And the discernment of the discerning will I bring to nought*"
 26 Omit marg.² ("*Or, have part therein*")
- II. 6 For "*the perfect*" read "*them that are fullgrown*"
 8 For "*knoweth*" read "*hath known*"
 12 For "*is of God*" read "*is from God*"
 For "*are freely given to us by God*" read "*were freely given to us of God*"
 13 For "*comparing spiritual things with spiritual*" read "*combining spiritual things with spiritual words*" and omit marg.¹
 14 "*natural*" add marg. Or, *unspiritual*; Gr. *psychical*.
- IV. 8 For "*have reigned*" read "*have come to reign*"
 9 For "*and to angels*" read "*both to angels*" and substitute the present text for the marg.
 21 For "*meekness*" read "*gentleness*"
- V. 10, 11 Let marg.⁵ and ⁶ and the text exchange places.
- VII. 6 For "*permission*" read "*concession*"
 21 Let marg.³ ("*nay, even if*") and the text exchange places.
 25 For "*faithful*" read "*trustworthy*"
 26 For "*the present distress*" read "*the distress that is upon us*"
 31 For "*abusing it*" read "*using it to the full*" and omit the margin.
- VIII. 3 For "*of him*" read "*by him*"
 8 "*commend*" add marg. Gr. *present*.

414 I. CORINTHIANS IX. 10—II. COR. XII. 7.

- IX. 10 "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.
- 27 "have preached" add marg. Or, *have been a herald*
- XI. 10 Omit marg.² ("*have authority over*")
- 19 For "heresies" read "factions" (with marg. Gr. *heresies*.)
- 27 For "unworthily" read "in an unworthy manner"
- XII. 31 Read "And moreover a most excellent way" etc.
- XIII. 12 Read "then shall I know fully even as also I was fully known" and omit marg.⁴ and ⁵.
- 13 Omit marg.⁶ ("*but greater than these*")
- XIV. 3 For "comfort" read "exhortation"
- 33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]
- XV. 2 Adopt marg.⁴ for the text (substituting "*the word which*" for "*what*").
- 8 For "as unto . . . time" read "as to the *child* untimely born"
- 19 Let marg.⁴ and the text exchange places.
- 33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"
- 34 For "Awake up" read "Awake to soberness" and omit marg.¹⁰
- 44, 46 "natural" add marg. Gr. *psychical*.
- 51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

- I. 9 For "answer" read "sentence" (with marg. Gr. *answer*.)
- 15 For "before" read "first"
- 24 Read in the text "for in faith ye stand fast"
- II. 14 Begin a new paragraph with this verse.
- 15 For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.
- III. 9 For "is glory" read "hath glory" and let marg.⁷ run Many etc. *For if the ministration of condemnation is glory*.
- 18 Let marg.⁶ and the text exchange places.
- Omit marg.⁷ ("*the Spirit which is the Lord*")
- IV. 3 For "are perishing" read "perish" and put the present text into the marg.
- VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.
- XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read—wherefore.

GALATIANS.

- I. 7 "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.
- 10 Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"
- II. 1 Strike out marg. ⁹ ("*in the course of*")
- 16 For "save" read "but" and omit marg. ⁵
- 20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. ²
- III. 22 For "hath shut up" read "shut up"
- 23 Omit marg. ¹ ("*the faith*")
- 24 For "hath been" read "is become"
- IV. 12 For "be" read "become"
- For "I *am* as" read "I also *am become* as"
- 16 For "because I tell you" read "by telling you"
- 19 Substitute a dash for the comma after "you"
- V. 1 Substitute marg. ⁷ ("*For freedom*") for the text.
- 12 For "cut themselves off" read "go beyond circumcision"
- 20 Substitute marg. ³ ("*parties*") for the text.
- VI. 1 "in any trespass" add marg. Or, *by*
- 10 "as" add marg. Or, *since*
- 11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

- I. 16 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. ⁸ for "insert" read "omit"
- II. 2 For "power" read "powers" (with marg. Gr. *power*.)
- III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
- VI. 9 For "both" read "he who is both"

PHILIPPIANS.

- I. 16 To "the one" etc. add marg. Or, *they that are moved by love* do it.
- 17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
- 22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work*.
- Omit marg. ⁷ ("*I do not make known*")
- II. 1 For "comfort" read "exhortation"
- 6 For "being" read "existing" and omit marg. ²
- Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. ³
- 14 For "disputings" read "questionings"
- 15 For "*may be*" read "*may become*"

- III. 8 Substitute marg.⁸ ("refuse") for the text.
- 9 For "of God" read "from God"
- 12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.¹ for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
- 13 For "apprehended" read "laid hold"
- IV. 4 Omit marg.⁵ ("*Farewell*")
- 19 For "fulfil" read "supply" [Comp. "Classes of Passages," XIV.]

COLOSSIANS.

- I. 26 For "from all" read "for"
- II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.¹
- III. 5 For "Mortify" read "Put to death" and omit marg.⁸
- 16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

- II. 6 Let marg.¹ run *claimed authority*, and then let the marg. and the text exchange places.
- IV. 12 For "honestly" read "becomingly"
- V. 22 Omit marg.⁴ ("*appearance*")

2 THESSALONIANS.

- II. 2 For "is *now* present" read "is just at hand"
- 10 For "are perishing" read "perish" with the text in the marg.
- III. 2 Omit marg.³ ("*the faith*")

1 TIMOTHY.

- I. 16 For "hereafter" read "thereafter"
- 18 Substitute marg.³ ("*led the way to thee*") for the text.
- II. 4 Read "who would have all men to be saved"
- 15 Let marg.⁷ and the text exchange places.
- V. 12 For "faith" read "pledge" (with marg. Gr. *faith*.)
- VI. 9 For "desire" read "are minded"

2 TIMOTHY.

- I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption*.
- II. 26 Read "having been taken captive by him unto his will"; and let marg.¹¹ run Or, by him, unto the *will of God*. Gr. *by him* etc.

TITUS.

- I. 2 "before times eternal" add marg. Or, *long ages ago*
 II. 13 Let the text and marg.⁸ exchange places.
 III. 10 For "A man . . . heretical" read "a factious man"

HEBREWS.

- I. 7 Omit marg.⁷ ("*spirits*")
 9 To the first "God" add marg. Or, *O God*.
 II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)
 17 For "might be" read "might become"
 III. 9 Let marg.⁸ ("*Where*") and the text exchange places.
 11 "As" add marg. Or, *So* So in iv. 3.
 IV. 2 Let the text and marg.⁸ exchange places, reading in marg. "Many ancient authorities" etc.
 7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.
 VI. 1 For "let us cease" etc. read "leaving ⁷the doctrine of the first principles of Christ, let us" with marg.⁷ Gr. *the word of the beginning of Christ*.
 9 In marg.⁴ for "are near to" read "belong to"
 VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them*.
 IX. 4 Let marg.³ and the text exchange places.
 9 For "parable" read "figure" So in xi. 19.
 Omit "*now*"
 14 "the eternal Spirit" add marg. Or, *his eternal spirit*
 17 Let marg.⁴ and the text exchange places.
 X. 1 For "they can" read "can" (and for marg.⁸ read Many ancient authorities read *they can*.)
 22, 23 Let the text and marg.⁷ exchange places.
 25 For "the assembling of ourselves together" read "our own assembling together"
 84 For "ye yourselves have" read "ye have for yourselves" (and omit marg.⁴, letting marg.³ read Many ancient authorities read *that ye have your own selves for a* etc.)
 XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.
 5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

HEBREWS XII. 3—II. JOHN 1.

511. 5 For "themselves" read "himself" (and let marg. ¹ run Many ancient authorities read *themselves*.)
 16 For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, *rejected (for he found no place of repentance), etc.* Or, *rejected; for . . . of repentance etc.*
 111. 18 For "honestly" read "honourably"
 20 For "the eternal" read "an eternal"
 24 "They of" add marg. Or, *The brethren from*

JAMES.

1. 3 For "proof" read "proving"
 17 For "down" read "gift"
 111. 1 For "many" read "many of you"
 IV. 4 "addressess" add marg. That is, *who break your marriage over to Christ*.

I PETER.

1. 14 For "reasonable" read "*belonging to the reason.*"
 15 "according unto God" read "*according to the will of God.*" and in marg. ³ Comp. Rom. viii. 27.

2 PETER.

1. 19 and the text exchange places.
 19 "love of the brethren" read "*brotherly kindness*" (twice) and omit Or, *love of the brethren*.
 19 "have such a voice to him from the excellent glory" read "*have such a voice to him by the Majesty of God*" and omit marg. ⁴
 2 "have" read "burn" and omit marg.
 2 "have" read "deceivings" and in marg. ⁴ read *Some ancient authorities read love-festivals*.

I JOHN.

4. 20 20 For "him, whereinsoever . . . because God" etc. read "him; because if our heart condemn us, God" etc. (with the present text in the marg.)
 18 Substitute marg. ² for the text, and add marg. ³ Some ancient manuscripts read *him*.

2 JOHN.

- 1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg.³

8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas*.

4 For "set forth" read "written of beforehand" putting the present text into the marg.

22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you*.

REVELATION.

I. 8 Omit marg.⁸ ("*the Lord, the God*")

13 Omit marg.² ("*the Son of man*")

III. 2 For "fulfilled" read "perfected"

IV. 6 "of the throne" add marg. Or, *before* [comp. v. 6; vii. 17.]

V. 6 "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*

VI. 6 "A measure" etc. add marg. [instead of marg.⁴ and ⁵] Or, *A chænix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.

11 For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.

VII. 17 "of the throne" add marg. Or, *before* (See iv. 6.)

X. 6 Substitute marg. ³ (*delay*) for the text.

XII. 4 For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"

XIII. 1 "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.

8 Let marg. ⁵ and the text exchange places. [comp. xvii. 8.]

XIV. 6 For "an eternal gospel" read "eternal good tidings"

15 For "over-ripe" read "ripe" with marg. Gr. *become dry*.

XV. 2 For "that come" read "that come off"

XVI. 9 For "the God" read "God"

16 "Har-Magedon" add marg. Or, *Ar-Magedon*

XIX. 15 For "of Almighty God" read "of God, the Almighty"

XXII. 3 For "do him service" read "serve him"









